(17)

Sound Doctrine:

OR,

The Doctrine of the GOSPEL

about the extent of the Death

Of CHRIST.



Being

A REPLY

To

Mr. *Paul Hobſon's* pretended Anſwer

to the Author's

Fourteen Queries and ten Abſurdities,

With

A brief and Methodical COMPENDIUM of the Doctrine of the Holy Scriptures, clearing up the riches of Gods love to all mankinde, and his deſires to ſave them that yet wilfully periſh.

Alſo

Of ELECTION and REPROBATION, whereon they do depend; and how the Objections againſt the Truth hereof, may be Anſwered.

Whereunto is added,

The fourteen Queries and ten Abſurdities pretended to be Anſwered by Mr. *Paul Hobſon*, but are wholly omitted in his Book.

By Wm Pedelsden

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To the Church of Chriſt at *NEWCASTLE*, in God the Father and in the Lord Jeſus Chriſt.



He grace of our Lord be multiplied upon you all, and ſtrengthen you in every good word and work

You may remember that one Mr. *Paul Holſon*, who profeſſeth and preaches up that faith which teaches a man to doubt whether Chriſt died for him or no, did write a little book by way of Anſwer to the fourteen Queries, and ten Abſurdities which I preſented unto him

Which book I thought I was bound to anſwer, for the ſake of truth, becauſe he doth labour by ſo many ſubtilties to overthrow the very foundation of the Goſpel of Jeſus Chriſt: And indeed, had there not been an urgent neceſſity compelling me thereto, I ſhould not have undertaken ſuch a task, being I confeſs very unable to manage ſo great a work, in ſuch a publick manner; which I have done, though according to truth and my beſt endeavours, yet not without ſome fears, leſt my weakneſs ſhould diſadvantage the righteous and undoubted cauſe I have in hand. I had alſo another diſcouragement upon my ſpirit, when I conſidered how many moſt excellent works are now in Print already, about this ſubject, ſo far tranſcending what I could ſay; Notwithſtanding I

was perſwaded to adventure, upon this conſideration, That if I ſhould have buried all in ſilence, many of the Lords people might have ſtumbled, and fallen from the truth of the Goſpel, and the adverſaries thereof would have triumphed, and ſo have hardned their necks more and more againſt the light of the glory of God, ſhining forth to all the world, in the face of Jeſus Chriſt.

I deſire you (dear Brethren) to accept this my ſmall, and firſt work of this nature, in right good part, and ſeriouſly peruſe it over with an attentive eye; I have endeavoured as much brevity as would ſtand with plainneſs.

If any thing at firſt reading ſeem ſtrange to you, read it over again: I have not willingly erred in any thing in this work, that I know of: I deſire you to ſhroud this little Tract under your protection, for it is not like to be the ſafer for being innocent (I mean i'th' world) it was not the modeſty of *Suſanna* that was able to ſecure her from the inditement of the Elders, and 'twas the innocency of *Joſeph*, that made his Miſtriſs pronounce him guilty. But ye unto whom God hath given a ſpirit of diſcerning between truth and errour, I truſt will defend this little book, becauſe it labours to deffend the truth.

I pray God of heaven to encreaſe in you all vertuous and ſound Principles, that from thence may ſpring, and alſo encreaſe a holy and Godly converſation, more and more, until we come to be perfect before our God in *Sion*, This is the earneſt requeſt of

Yours in the Lêrd Jeſus

W.P.

To the Reader.

Courteous READER,

DAyly experience makes me ſenſible that the Devil never wanted cunning inventions to court men to the imbracing of falſe Doctrine, and moſt commonly ſuch falſe Doctrine whoſe natural tendency is to carry on the great deſign of Satan in the world, to wit, ungodlineſs, and unholineſs of life and converſation: For he always labours to counter-plot the Almighty in all his deſigns: We may obſerve throughout the whole ſtream of Gods word, Gods great deſign is to deſtroy the works of the devil, that is ſin, and to make men holy, to the end that he might make them happy: Now Satan that arch-enemy of mankind, he ſeeketh above all things to hinder this work; for by hindring righteouſneſs, he knows he ſhall hinder the happineſs of Gods creatures: and becauſe he well perceives that Gods deſign is to promote the work of righteouſneſs in all people, that ſo he might make all happy; Satan there projecteth alwayes to counter-plot God, labouring to promote ſin in all, that ſo he might promote the miſery of all men: So large as Gods love extendeth in endeavouring to ſave, even ſo far alſo doth the envy of the Devil extend in his endeavors to damne. And for as much as God hath tied himſelf that he will not work Phyſically upon man, nor irreſiſtibly, but by gentle perſwaſions upon hopes of glory, and feares of puniſhment, and the devil hath not power to work otherwiſe then by alurements, and promiſes, and threatnings, which he is not able to perform:

I ſay, becauſe God will not, and the devil cannot work upon man, otherwiſe then by perſwaſions, therefore it comes to paſſe that all men are neither ſaved nor damned, but onely thoſe

those ſaved that are willing to let the Lord work on them, and alſo are willing to work with him, in purifying and cleanſing themſelves from ſin; and onely thoſe damned, that refuſing Gods work, do yield themſelves to the working and works of Satan. Now theſe things, though they are moſt plain truth, and do ſute right well with good reaſon, juſtice, and equity, yet they are much oppoſed, by too many in our dayes, whoſe zeal is too great for their knowledge. I deſire thee, moſt kinde Reader, to read this little Book ſeriouſly, and weigh it in the balance of Truth and ſound Reaſon, and ſee whether I have not ſpoken to thy reaſon; and ſearch thoſe Scriptures which I have quoted, if they be not to the purpoſe in hand, and whether my deſign be not to magnifie the amplitude of Gods grace to ſinners, by which they are undoubtedly excited to amendment of life, upon a ſure and certain hope of glory, and not upon any uncertain ſound of the Goſpel; As they do that limit the general promiſes of the Goſpel unto a few onely, and without condition, making an unknown and ſecret decree of Election to be the ground of their faith; and ſo 'tis no marvel if their faith be unſtedfaſt, and full of fears and doubts, when the foundation of it is no better.

But I will detain thee no longer from the book it ſelf, leſt I ſhould make my Porch too big for the Cottage to which it leadeth. But I commit thee to the guidance of God, in the reading hereof, that thou mayſt not onely be brought to the acknowledging of thoſe truths herein contained, but alſo and chiefly that thou mayeſt in the power and and ſtrength thereof live according to that grace of God which bringeth his ſalvation unto all men, for the ſame purpoſe that they ſhould deny ungodlyneſs and worldly luſts, and live ſoberly and righteouſly in this preſent world.

W. P.

Sound Doctrine:

OR,

The Doctrine of the Goſpel about the extent of the Death of Chriſt.

DEar friend, I received your book in which you pretend to anſwer my fourteen Queries and ten Abſurdities: which how well you have done, let the Godly wiſe judge that have read it.

I am amazed to take notice how confident you ſeem to be, in ſo bottomleſs a buſineſs as you maintain; and with what ſubtilty (not to ſay fraud) you paſs over the energie and force of my Arguments, without notice; and how you pretend that 'tis an opinion very dangerous, to hold that Chriſt died for all alike; and yet you your ſelf maintaining he died for all as if he died more for one then another; and as if he died to ſave onely ſome, and dyed for the reſt to damne them. I pray where do you learn that diſtinction of dying for all, but not all alike? was ever ſuch a thing heard of among any that had the uſe of their reaſon? I deſire no greater advantage againſt you, then that you

 are

are constrained (and so are all of your opinion) to speak without Art, without Scripture, without Reason, and against all the best of Antiquities.

The holy Scriptures do indeed most plainly tell us, that Christ died for all, as you have also quoted, *Joh.*3.16. & 16.33. 2 *Cor.*5.19.1 *Jo.*2.2.1 *Joh.*4.14.*Heb.*2.9. but do any or all of these, or any other, say that he died not for them alike, or that he died for some more then other?

I shall not take upon me to write an answer to all your impertinent allegations, and particulars in your book, because I judge 'twill be a mis-pence of time, and blotting of paper to no purpose. And were it not that I feared my silence would occasion you to be wise in your own conceit, I would not have troubled my self to make any Reply unto your feigned doctrine: for I do not much fear that many considerate, good and sober men, will be misled by such groundless conceits: But being perswaded that possibly some weak persons may be misled by the pretended holyness of your self and Doctrine, therefore I did resolve to write an Answer to your book: which if you will weigh seriously in the balance of truth, I hope it may put a stop to the exorbitancy of your Judgement; it being the most fit way (yea the way of our blessed Lord Jesus) to reduce mens vile conversations, by first purifying their hearts by faith: and he who is not first cleansed in the inside of his heart, no marvel if his actions be unclean; he that judgeth not rightly of Gods wayes, no marvel if he order not his own aright: if I judge that God may pretend the grace of the Gospel (*i.e.* remission of sins and Salvation upon amendment of life) unto all; protesting to them all, that he desires their weal, and yet intends it onely to a few of them: I say, If I judge God may do thus, and yet be just, no marvel then if I do also deal so with men my self; this opinion altogether indulging such a practise: for we are to follow the example of God, both in Justice and holyness, and all other perfection: and 'tis notoriously known to all considerate men, that the Doctrine of the Gospel in every part of it, is calculated for the Meridian of Godliness; that being the great design of God in the world, by all the Doctrines and preceps of the Gospel, to lay obligations upon men to be holy in their conversations:

ons: now by this you may know Truth from Errour; for that Doctrine whose natural tendencie is to excite and provoke men to good and godly life, is most assuredly from heaven; but that teaching, or those opinions, that so much as but incline men to, or allow them in, any unclean or unrighteous pathes (as your Doctrine doth) is certainly *not from heaven, but earthly, sensual, and devilish*, as will afterward more fully appear.

I shall now begin with your first thing. You say, page 2 that *I did not propound my questions to be informed*: and therein you were very right; for indeed I thank my God, I was not diffident of, but believing in them, when I put them to you; but I did it to inform you, and to rectifie your and others Judgements, that judge not aright of God.

You say, That *my Queries are founded upon a groundless supposition, to wit, that you do not hold that Christ died for all; which you say you do, but not all* alike. I answer; My Queries have a good foundation: for if you maintain Christs dying for all in no other way then your nonsensical way, 'tis all one as if you had said *in terminis* he had not died for all: for if he did not die effectually for all, at least so far as to open a door of salvation for one as freely as another, to what purpose was his death, and what benefit have most men by his death? you say, *They are freed from the curse of Adam:* but is that all? are you so carnal? have you such ignoble thoughts of the ever-blessed God? and have you forgotten *Joh.*3.17. *Joh.*1.7. *That all men might be saved*, and the many other places might be named, wherein the Lord declares his desire to have all saved; being grieved and troubled in spirit when they will perish? according to these Scriptures; *Ezek.*18.32. Chap.33.11. *Jer.*4.19. *Judg.*10.16. *Luke* 19.41.

You make such a confused work in your proofs for Christs dying for all as I never heard.

First, you will not have it proved from these places, *Joh.*3.16. 2 *Cor.*5.19 &c. because you say the word *World* is taken diversly in Scripture: Sometimes for the whole, sometimes for a part; sometimes for the wicked, and sometimes (you say also) for believers also: but that's false: that the word *World* is taken many times for less then the whole, I know, and you needed not

ſo have belabored your ſelf to prove it. What if it be meant for leſs then all ſometimes? yet ſometimes it doth include all, as you alſo confeſs; and whenſoever the death of Chriſt for all, or his deſire to ſave all, is ſpoken of, in this caſe it muſt be meant all, for ſeveral good Reaſons and Conſiderations, as you ſhall hear afterwards: onely take this one to chew upon in the mean time.

'Tis taken from *Joh.*12.47. where our bleſſed Saviour ſaith, *If any man hear his words and believe not, he will not judge him* (that is, *now*) rendring this reaſon: *For I came not to judge the world, but to ſave the world.*

By the word *World* here, which Chriſt came to ſave, and not to judge, cannot be meant onely believers, if at all; but ſuch as hearing do not believe; or elſe the text will not be ſenſe, nor will the latter part be a reaſon to prove the affirmation in the fore part of the verſe: but the ſenſe would then be this (nonſence) If any man hear and believe not, I judge him not: for I came not to judge believers, but to ſave believers. I trow this reaſon may ſatisfie a man of reaſon.

And whereas you ſay that the word *World* is ſometimes taken for the believers: that's moſt untrue; it being never taken for the better part, though many times for the worſe or greater parts Your three proofes for it are ſo weak, that I think you might as fairly and to as much purpoſe have cited *Matth.*1. to 17. the former of your three being grounded upon nothing but the malitious and lying opinion of the Phariſees: what if the Phariſees did ſay (thinking a few too many to follow Chriſt) That *the world was gone after him*; was it therefore true, that they were a world, or might properly be called the world? ſee your ſelf now in this glaſs.

Your ſecond place, *Rom.*11.12. doth prove no more to a man that hath any brains, but that the Gentiles are there called the *World*; not the Elect onely among the Gentiles, but the Nations of Gentiles, who uſually were called *the World* in oppoſition to that one Nation of the Jews.

Your third place, *Joh.*17.21,23. is meant of the world, not of believers; our Saviour being there praying for his own diſciples, that they might be ſo united to the Father, and made one

with

with him, that they might the better be enabled in their great work of preaching the Gospel to all the world, that the world might thereby be convinced to *know that thou hast sent me, and I sent them:* for he saith, vers. 18. *As thou hast sent me into the world, so have I sent them into the world* (that is, into believers, quoth Mr. *Hobson*) Also he prayeth that they may be *kept from the evil of the world*, vers. 15. (is that from the evil of believers?)

Truely I have wondred that your understanding should be so infatuated as to summon Scriptures together so unduly: but I remember 'tis said, *The Lord catches the wise in their own craft.* God is just therein.

I pray God you seriously lay it to heart, for what cause the Lord hath thus blinded, or suffered your minde to be blinded, so as you are not able to discern a Truth from an Errour, nay to love Errour rather then Truth, and would bring Scriptures to prove it too; and for want of them, you bring them that rather disprove it.

Next you come, (you say) to your affirmation, *viz.* that *Christ died for all, but not all alike*, pag. 6.

First, you prove that he died for all, out of *1 Tim.* 4. 10. *Heb.* 2. 9. who denies it? you might have as well proved it from those forementioned places which you excepted against; the word *every man*, Heb. 2. 9. being taken as diversly as the word *World*; but that you thought you would have some new-fangled way (forsooth) by your self to prove it: for I think truely we may give you the honour (or rather dishonour) of inventing it; never any before having so much boldness, or so little wit, as to maintain Christs dying for all from those places, and not from the other; or that held he died for all, but not all alike.

In the next place you bestir you most monstrously, and lay about you to prove that which scarce any will deny, *scil.* that Christ by his death hath taken off the curse due to *Adam* from all men, and freed all men from the killing power of that state. And not contented with your Scripture-proofs, you still huddle in more then a good many of a kinde of Scholastical Arguments to back that which will easily be granted: but this peradventure was to shew your Scholarship, and it may be your man-

manlineſs, how couragiouſly you can fight when none oppoſeth you; But what of this? what if Chriſt did do all this for all men? doth that prove he did no more for them? if not, you have laboured in vain.

But it may be that ſhall be proved in the ſecond part of your affirmation; therefore I haſten to it, *i.e.* that ***Chriſt died not for all alike.***

And this you ſay you will prove in eight particulars; ſome of which are ſo notoriouſly untrue, and others ſo impertinently alleged, that they are ſcarce worthy of an anſwer. Yet leſt you ſhould triumph, and crie *Vicimus*, I ſhall give a brief reply to each of them in their order.

Firſt, ***That there is a people, which God hath choſen and Elected*** [*in his Son*] (mark that) ***before the world was***;

Who denies it? and yet what a quoil the man makes to prove it? do I deny Election or chuſing out of the world? no, I believe it, That God chuſeth (as the Prophet very fitly ſaith) *the godly man to himſelf*, Pſa.4.3. and alſo that before the world was, he determined ſo to do; and that is as much of Election as can be proved in Scripture that God doth uſe.

And whereas you ſay, That ***Faith was an effect of ordination***; and you bring *Act.*13.48. to prove: it I ſay, as 'tis moſt untrue, and againſt the current of Scripture, and Reaſon; ſo particularly that of *Act.*13.48. is directly and plainly againſt you; and I ſhall retort it unavoidably upon you: The Evangeliſt ***Luke*** there being about to let *Theophilus* know who, or what perſons were ordained to life, he doth moſt plainly ſay they were believers; yea he reſtrains it from any others but believers, in ſaying (*As many as were ordained to eternal life* [*believed*]) not a man more was ordained but ſuch as [believed.] Let any man now ask his Reaſon which of theſe is firſt, Ordination or Believing; and certainly Reaſon will tell him that Believing muſt be firſt, eſpecially if he conſult with *Joh.*1.12. *Even to ſo many as believed on his name, to them he gave power to become the Sons of God.* But perhaps you may fancie that Ordination muſt there be firſt, becauſe the order of the words is firſt. If you ſhould be ſo ſenceleſs, then conſider, would it not be a ridiculous conceit, to think that a Bullock

hath

hath horns, before he hath hoofs becauſe 'tis ſaid, Pſal.69.31 *This ſhall pleaſe thee better then a Bullock which hath horns and hoofs?* and would it not be as ridiculous, to think that men are ſaved before called, becauſe 'tis ſaid, 2 *Tim.*1.9. *Who hath ſaved us, and called us?* If yet ye ſhould be ſo dull as not to underſtand that *Luke* here intends Believing was before Ordination, becauſe he names Ordination firſt, I ſhall give you a Similitude. Suppoſe the King of a Nation, having many Captives at his will and mercy, do make Proclamation unto them all, that whoever humble himſelf ſhall be ordained to life, they that refuſe ſhall be purſued with fire and ſword unto death: now ſuppoſe that I being in that country, ſee divers of them humbling themſelves, and ſo finde acceptance with the King, and are ordained to life; and I come over to you and tell you the ſtory; I ſay thus, And as many as were ordained to life (or had acceptance with the King) humbled themſelves; will you be ſo weak as to judge that their humbling was not before their choice, though mentioned laſt in words, when as 'tis made a condition of their acceptance?

1 *Reaſ.* Next you come to your Reaſons, in which you moſt unreaſonably ſay, That whatſoever comes to paſs, was before determined of God. Oh impudence! the height of blaſphemie: what every thing determined of God? what if a man lieth with another mans wife? or be drunk? was that determined of God? every thing was, then theſe things were; Oh! bluſh and be aſhamed in maintaining ſuch ſordid opinions as theſe are.

2 *Reaſ.* Secondly you ſay, *Whatſoever God doth for us, in relation to heaven, before Grace was wrought in us, is done before time. But Election, or chuſing of us, is done for us before Grace is wrought in us.* Ergo.

The bold aſſumption of this fooliſh Syllogiſme, is moſt notoriouſly falſe, being againſt the current of Scripture; and thoſe places you alledge for probation thereof, do prove no more, but that God loves us, and hath given his Son to die for us, even before we loved him, and ſo he hath done for all. But this is no chuſing or Election ſuch as you ſpeak of from the reſt, but onely a general loving of all, ſo as to endeavour their ſalvation by his

Son

Son Jesus Christ. This shall be more fully cleered when I have done answering to your particulars, when I come to speak of conditional Election made in intuition of our being in Christ, and against irrespective decrees.

2. Your second particular, *That God hath a special designe for the advancement of his grace and love to carry on by Christ for them, and them onely*; is directly false, and diametrally opposite to these Scriptures, *Mat.*9.13. *Rom.*5.6,18,19. 2 *Pet.*3.9. *Ezek.*18.30,31,32. Chap.33.11. and therefore I shall return no more answer to it; his design being to work grace in all, that he might save all; though most will not receive grace, and some receive it in vain.

3. Your third particular being grounded upon the former false ones, must of course be also false it self: and so much for it.

4. Your fourth particular, *That Gods designe was satisfaction for all sin, and the purchase of eternal life*, &c.

If you mean he have purchased these things conditionally, I assent to it, and so he hath done for all. But if you mean he hath done it for any, other wayes then upon conditions performable by them, then I deny it, as most untrue; according to the speech of our Saviour to his Disciples, *Matth.*6.14. *If ye forgive not men, neither will your heavenly father forgive you*: So that 'tis to be noted that forgiveness is upon condition: and also 'tis to be noted, that forgiveness and blotting out of sin, is not properly in this life, no other wayes then in a promise; we may be said to be forgiven, even as we may be said to be now saved, see *Act.*3.9. Sin being properly blotted out when there can be no more remembrance of it; But now yet sin may be remembred against those righteous men that turn from their righteousness, and all their righteousness shall be forgotten.

That which causeth you so plentifully to erre in your next particulars, is your not understanding what Christ came to do: you take it for granted, I see, that Christ came to do all the work for the Elect, so that their sins are pardoned, and they saved, *ipso facto*, and without any condition in them; if that were true indeed, that those he died for, he had done so for them, then his death indeed could not have been for all, unless all should have been

saved

ed. But 'tis moſt evidently true, That he hath not ſo died for any: What the Father intended he ſhould do by death, that indeed he did finiſh and compleat, *viz.* offer up himſelf a propitiatory ſacrifice to God, that he might open a way unto remiſſion of ſins, and ſalvation for all; but did effect it fully for none without themſelves.

And becauſe the greateſt part of the errours of your book are founded upon this groſs miſtake, I ſhall ſpeak a few things more to it, before I leave it, although I have ſaid enough already in a manner to a conſidering perſon: firſt I will note wherein we differ in this point.

You hold, that when Chriſt was offered upon the croſs, he took away, put an end, blotted out, and utterly deſtroyed all his peoples ſins for ever, and preſented them juſt, righteous, and holy, before God; now I for my part, do diſtinguiſh between the cauſe and the effect, between the time of the one and the time of the other; but you jumble both together. Theſe things were done, ſays your opinion, whilſt Chriſt was on the croſs; but I ſay they are indeed doing, but are not compleatly finiſhed till his ſecond comming.

And now I will proceed to prove it: which if I do not, by plain and unwreſted Scriptures, then believe me not. The firſt place is 1 *Cor.* 5.21. *He hath made him that knew no Sin, to be Sin for us, that we might be made the righteouſneſs of God in him.* This Scripture was wrritten by *Paul* after Chriſts death: now note here, he hath made him ſin, that we might be made righteous; he hath been, that we might be; paſt in him, and to come in us; he is ſin in us firſt, we are righteouſneſs of God in him afterwards; his being ſin for us is the cauſe, our being righteouſneſs is the effect.

A ſecond proofe is *Tit.* 2.14. *He gave himſelf for us, that he might redeem us from all iniquity, and purifie,* &c. Note here alſo that Chriſts end in giving himſelf was, that he might purifie and cleanſe, *&c.* and we are cleanſed but in part, then his end is accompliſhed in part; but when we are cleanſed throughly, then his end is wholly accompliſhed: he ſhall firſt travel, and afterwards *ſhall ſee of the travel of his Soul,* Iſa. 35.11.

A third proofe, is *Col.* 1.12,21. *You that were enemies he*

hath reconciled in the Body of his flesh through death, to make you holy, unblameable, and without fault in his sight: from whence doth appear plainly, 1 that Christs death was then past. 2 that their spirits were in part reconciled then. 3 that their being without spot was yet to come.

A fourth proofe, *Eph.*5.25,26,27. where note, *he gave* himself for his Church, that he might cleanse it with the washing of water by the word, and that he might present it not having spot or wrinkle *&c.* Minde it: he gave himself, that he might cleanse, 2. cleanseth that he might present spotless, *&c.* First, he in love gives himself; second, he cleanseth by his word; third, after clensing he presents it without spot or blemish; but spotlesness is not before, but at the appearing of Jesus Christ, as you may see yet further in 1*Cor.*1.7 8. *That ye may be blameless in the day of our Lord Jesus Christ.* See also 1 *Thess.*2.19. *Act.*3.19.

But unto all this, 'tis very like you will reply, He hath taken Sin away already for the Elect, and wholly blotted it our, for these Reasons (as some of you call them.)

1. Because he was ordained to take away sin.

2. Because he is mighty to save.

3. Because he took flesh upon him for this purpose.

4. Because 'tis Gods will that by blood-shedding he should sanctifie his.

I answer, that though these are all truths, yet they are not Reasons to the matter in hand; for with what Reason will it appear that we are saved already, because he is mighty to save; or that sin is already done away, because he came to take it away; or that his people were perfectly sanctified, as soon as ever his blood was spilt, because that 'twas Gods will his blood should sanctifie; or that his people were spotless, just when he died, because he died that he might do it? Reason tells me, that things are not done, while they are in doing. Do you not know that presenting is after washing, and washing after blood spilling, *Eph.* 5.25? and is not his blood (after 'tis spilt) sprinkled in our hearts to cleanse? *Heb.*10.22. 1*Pet.*1.2. *The blood of Christ which through the eternal Spirit hath been offered, shall purge your consciences from dead works,* Heb.9.14. his blood that is already

ready ſpilt, is ſtill the blood of ſprinkling which doth ſpeak for us *better things then the blood of Abel*, Heb.12.24.

I would fain know what Goſpel your principle will admit to be preach'd to unbelievers ſince the death of Chriſt? with what Reaſon can you ſay, *Believe on the Lord Jeſus Chriſt and ye ſhall be ſaved*, to ſuch as ſaved are already? or to ſay, *Repent that your ſins may be blotted out*, Act.3.19. to ſuch whoſe ſins are already blotted out, or never ſhall be? for ſay you, The ſins of the reprobate never ſhall; but the ſins of the Elect are already.

Alſo what reproof or dehortation againſt ſin, can you (ſince the death of Chriſt) give to thoſe whoſe ſins were utterly deſtroyed and done away at Chriſts death? can they be took away and remain too? no, no, this is againſt Reaſon: when God hath compleatly cleanſed his people they ſhall defile themſelves no more at all: See *Ezek.*37.23.

If yet any ſhould ſtumble at this place, We have redemption through his blood, the forgiveneſs of Sins; I anſwer, I have already ſhowen that we have it already in a promiſe, and ſo we have it by faith: but we have it not in accompliſhment yet; *we yet walk by faith and not by ſight*, 2 *Cor.*5.7.

But ſome of you yet further object, *That God hath promiſed his work ſhould proſper*, Iſa.42.19.& 55.11.

I anſwer, his work ſhall certainly proſper, he hath purchaſed what he was to purchaſe, and will accompliſh what he is to accompliſh: but if the time when he died, were the time not onely to purchaſe, but alſo to effect an utter deſtruction to ſin, as you hold; then his work hath not proſpered: for neither my ſins nor yours, are utterly deſtroyed as yet: and truly if our ſins ſhould not be otherwiſe waſht away then yet they are, we ſhould be in a ſad condition; and if Chriſt hath preſented us before God already, then hath he preſented us faulty, not faultleſs: for if we ſay, (as yet) *That we have no ſin, we lie, and truth is not in us*, 1 *Joh.*1.8.

There are Objections yet innumerable, which I let paſs, onely anſwering one more ſomewhat material.

Object. Chriſt would not anſwer the type, if he did not quite take away ſin, *For as Adam brought all in him under ſin and condemnation: So Chriſt hath made all in him righteous*,

Rom. 5. 12. So the priests are said, *To make atonement for the people, and to cleanse them from all their sins before the Lord*, Levit. 16. 30. So Christ hath presented all his without spot also. So the peoples transgressions were lay'd on the Scape-goats head; who carried them away.

Answ. First, as none sinned in *Adam* before they were in *Adam*, so none are righteous before they are in Christ. Likewise as we are in *Adam* by the first, so are we in Christ by the second birth; our first being in Christ is by faith, See *Phil.* 3. 8, 9.

Secondly, we are in *Adam* before we are in Christ, and so are sinners before we are righteous: we cannot be cleansed, till we are first unclean, *That is not first which is Spiritual, but that which is Natural, and afterwards that which is Spiritual.* 1 Cor. 15. But if men should be in Christ by Election before time, as you weakly (that I say not wickedly) affirm, then St. *Paul* had been in Christ as soon as any other: but he directly saith that *Andronicus* and *Junia* his kinsmen were in Christ before him, *Rom.* 16. 7.

To the second Type I Reply, that the atonement was before cleansing: for saith the place plainly, *The Priest shall make atonement for you, to cleanse you, that you may be clean from all your sins before the Lord*, Levit. 16. 30. And not onely here, but everywhere in the Law, it will appear, that first sin was committed.

Secondly, Blood was spilt.

Thirdly, sprinkled on the Sinner.

Fourthly, after all this, with other circumstances, the parties were clean.

So likewise,

1. We are sinners.
2. Christs blood is spilt for an atonement.
3. By faith 'tis sprinkled on our hearts,
4. After all this, we are cleansed.

To the third Type I Reply, That the peoples sins were lay'd on the scape-goats head after the slain-goat was slain, and he carried them away after they were layed on his head: apply this.

But I fear I have made too long digression, and yet I thought it need-

needful: and ſo much ſhall ſerve for your four particulars; now to the fifth.

5. That faith which is required of all them that enjoy him, is not a cauſe but an effect of Election.

This you ſay you will prove three wayes;

1. from Scripture.

2. From the nature of cauſes.

3. From the nature of the thing.

Firſt, for your Argument *Act.*13.48. I have already turned the point of it againſt your own breſt. And for the other places, they prove no more, but that God loves man before he loves God; but they do not prove that God doth not love him more after he loves God, then before. I grant, he loves all men firſt, before they love him; but when they love him again, then he loves them with a greater love, with a love of Election, as ſhall be more fully manifeſted afterwards.

As many as were ordained to eternal life believed. vid. p. 6. 7.

Secondly, from the nature of cauſes, your Argument is ſuch a medly-meſs of nonſence, that I know not what to make on't, which you begin with a direct untruth, in ſaying, That you ſee I have drawn my Abſurdities out of *Hen. Haggars* book; when, as I never ſaw it, ſo I never heard of it till I read yours.

Thirdly from the nature of the thing (Election) you would prove Election to be the cauſe of Faith: unto all which I ſhall ſpeak joyntly, and make the ſhame of them appear to all men that read them: And herein I muſt be diametrially oppoſed againſt you, becauſe you bring in ſuch a *Hyſteron Proteron*, the Cart before the Horſe, that I muſt of neceſſity invert your order, or rather diſorder.

And therefore I do affirm, that Election is not the cauſe of faith and good works; but faith and good works the cauſe of our Election or Gods chuſing of us.

1. I prove it by Scripture.

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2. From the Nature of causes, I will observe this rule: if Electi-

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on should be a cause of faith, and such a cause as cannot be resisted, (as you hold) then Reprobation must be a cause of sin and damnation; and so God, blessed for ever, will be made, not onely a tempter to, but a cause, yea, the cause, of all sin and wickedness in the world.

But *let no man say when he is tempted, I am tempted of God*; (as our Modern Ranters are wont to do) *for every man when he is tempted is drawn away of his own lusts, and inticed.* I dare not say as one did that had been a great sinner, *Quid si hæc quispiam voluit Deus?* What if some God hath so decreed it? For St. *James* makes me believe, that sin is both ingendered and conceived within me: when my lust hath conceived, it bringeth forth sin; and if my lust be the mother of it, sure the father is my own will.

It was *Davids* saying of wicked *Israel, That they provoked God to anger* (not with his will, but) *with their own inventions: There are contrivers of mischief*, Psal. 58.2. *Devisers of lyes*, Eccles. 7.13. which cannot be imputed unto any absolute decree in God. O how many Volumes have been written concerning irrespective decrees, in the Latin tongue, which might even blush to be named in English; and shall we yet in these daies of light ascribe sin and wickedness to God (as your opinion doth?)

I am in such disorder and discomposedness of spirit, while I only but name these bold expressions, that were it not for a good purpose (as I conjecture and intend) I durst not venture to repeat them. *O Lord, righteousness belongeth unto thee; but unto us, confusion of face: for thou hast made man upright; but we have found out many inventions*, Eccles. 7.29.

Next I will come to Reason, by which I hope to make it appear, that the Almighty is so far from being accessary to sin, and does so many things to hinder it, that he doth not so much as permit it but in an equitable sence: and amongst many Reasons that may be given, I will content my self with this one, which seems to me the best.

That which assigns to every thing the kinde; that which moderates the power, and appoints the form and measure of working; that we properly call a Law. Hence the being of God is a kinde of Law to his working, because that perfection which

God

God is, giveth perfection to that he doth: So that he being nothing but what is good, he can work nothing that is otherwiſe. It is therefore an errour (ſaith judicious Mr. *Hooker*) to think that there is no reaſon for the works of God, beſides his abſolute will; (though no reaſon is known to us) for the Apoſtle tells he worketh all things (not ſimply and meerly according to his will, but) κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, *according to the counſel of his will.*

And becauſe he doth voluntarily ſet himſelf a Law whereby to work; it followes, that that Law is no abatement to his freedome: if therefore he be pleaſed to ſet himſelf a Law or Rule, not to reprobate any but upon pre-ſcience or fore-knowledge of ſin (becauſe that is moſt conformable to the nature of his goodneſs) can this be any prejudice to the perfection of his being? is his nature the leſs abſolute, becauſe it pleaſes him that his will be conditional in ſome things, as it is abſolute in others? does he loſe any prerogative, by being unable to be the Author of ſin?

We are Gods creatures, but ſin is ours. *God ſaw every thing that he had made, and behold it was very good.* We ſee the things thatare made by the *fiat* of our will, and behold they are very evil.

This creative power of ours, we juſtly reckon as the ſequel of humane weakneſs; and ſhall we heedleſly affirme it to be a jewel in the glorious diadem of Gods Almightineſs? Let this be ſeriouſly conſidered.

Thirdly, I ſhall prove it from the Nature of the thing, that Election is not the cauſe of faith and good works, *&c.* but contrary, faith and good works of Election.

This ſhall be proved and illuſtrated by theſe five conſiderations.

Firſt of all, I conſider, that there is no ſalvation but onely to ſuch as are found to be in Chriſt Jeſus in the day of death and of Judgement; which no man living can be, unleſs he be qualified with ſuch conditions, as without which it is impoſſible to be ſo found (ſuch as are faith, repentance, obedience, and perſeverance in well doing unto the end) that God will ſave none but ſuch, is all mens confeſſion: and that he ſaves none but ſuch as he decrees

crees to ſave, is as plain: therefore none but ſuch are the objects of ſuch decrees. For if he decreed to ſave any without reſpect to their being ſuch, he might actually ſave them, without regard to their being ſuch: Becauſe whatſoever is juſtly decreed, may be juſtly executed as 'tis decreed. But 'tis granted by all good men on all ſides, that God will ſave none but ſuch as are found to be in Chriſt with the aforeſaid qualifications, and therefore it ſhould be granted on all ſides alſo, that he decreed to ſave none but ſuch perſons as they: And what is that but a reſpective, conditional decree? made in intuition of our being in Chriſt, and ſo qualified, *&c.*

Secondly, I conſider, that the decree of the Father to ſend his Son to be a ſecond *Adam*, was in reſpect and regard to the back-ſliding of the firſt *Adam*; and the decree of God to ſave the firſt *Adam*, was in reſpect to the merits of the ſecond *Adam*; for God chuſeth never a child ſo as to give him eternal life, unleſs it be for the ſake of his onely begotten Son.

1. God pitied a woful world. 2. He loved what he pitied. 3. He gave his own Son to ſave what he loved: and upon the condition of believing in his Son, he gave them a promiſe of eternal life: For to believing is interpoſed betwixt love and life, in *Joh.* 3. 16.

Thirdly, I conſider, There muſt be a difference before there can be an Election: LOVE indeed is an act of favour, but ELECTION properly is an act of judgement, a preferring of the better before the worſe. They that ſay God elected ſuch a number of men without the leaſt intuition of their qualifications, by which they are differenced from the Reprobate crew, do ſpeak illogically (to ſay no worſe) how much ſafer is it to ſay, that becauſe ſuch men as are in Chriſt by faith, are better then ſuch as are out of Chriſt by infidelity; therefore thoſe are taken, and theſe are left?

And it ſeems this very Argument, from the nature and uſe of the word Election, did prevail with St. *Auſtin*, who ſaith expreſly, That Juſtification precedeth Election: and his Reaſon is, Becauſe no man is elected unleſs he differ from him that is rejected.

Fourthly, I conſider, That the whole tenure of Scripture (and that

that in the judgement of all the Antients) teacheth no other predestination then in and through Christ, which is respective and conditional.

First, the Scripture gives us none but conditional promises, such as, *If any man keep my saying, he shall not taste death: Whatsoever a man soweth, that shall he reap. And we shall reap if we faint not. If any man hear my voice and open the door, I will come in to him*, &c. *If ye be willing and obedient*, &c. *If ye continue rooted and grounded, and be not moved away from the hope of the Gospel*, &c.

Nay, even the very texts which are wont to be urged for irrespective Election, do seem very precisely to evince the contrary. For when God is said to predestinate according to his good pleasure which he purposed in himself, the word εὐδοκία which is rendered good pleasure, doth not signifie the absoluteness, but the respectiveness of his will; for it relateth to something in which God is well pleased, and that is Christ; it being impossible for God to please himself with Mankinde, any other wayes then in him of whom it was said, [*This is my beloved Son in whom I am well pleased.*]

Besides, all those Scriptures that do teach universal grace and redemption (of which there is a multitude) do seem to me most clearly to infer a conditional Election: For if it be true that Christ did die really for all; if he did earnestly desire that every one would come in upon the preaching of his word, and receive the benefit of his death and passion; if his warning were not in jest, and his invitation were serious; if [*depart from me ye cursed*] was therefore foretold, that every one might beware, and not obtrude himself upon that sentence; if he is unwilling that any should be caught in the Serpents snare, who shews to all (without exception) a certain way to escape; if he is not desirous to strike, who bids us look to our posture, and stand upon our guard; if he shews his power to punish none but onely those that refuse his mercy: Then his refusing of the Goats in respect of that which makes them differ from Sheep, inferreth his Election of the Sheep, in respect of that which makes them differ from Goats.

Unto this fourth thing let me adde but this one thing more,

viz. That since our Saviour upon the cross did very heartily pray even for those * Homicides that put him to death, we have no reason but to believe that he layd down his life for those that took it away, and that he died for all, for whom he prayed. And yet we reading of their murders, but not of their repentance; I should be loath to say that those crucifying wretches were precious vessels of Election (in compliance with your wicked opinion, that say, Christ died onely for Elect) and yet to him that hath but a shallow judgement, he must needs die for those he prayed for; and 'tis as plain that he died for those that cursed themselves [*his blood be upon us* (said they) *and on our children,*] and yet (said he) *Father forgive them*; he made his murderers execration become his prayer; he wished as well as they, that his blood might be both upon them and their children; but in his most merciful, not in their barbarous and cruel sense: for they meant the guilt, he the benefit of his blood: and yet I dare not affirme that they were all a portion of Gods elect.

* *Manslayers.*

Fifthly and lastly, I consider, (which to me is an Argument of some weight) That the main stream of those ancient learned men that are usually called the Fathers, doth run this way, as it is notoriously known to any man that is acquainted with History: and because I would not overburthen my self in writing, nor my Reader in reading, I shall not recite the innumerable quotations that might be; I shall onely refer you to the Paraphrases of *Erasmus*, and the Confessions of *Beza* and Dr. *Twiss*. First, *Beza* in his Comment upon *Rom.* 11. 2. rejects the Judgement of the Fathers, because they were not (as he would have them) for the absolute & unconditional way. Secondly, D. *Twiss* confesseth, That all the Ancients before St. *Austin*, did place the Object of God's Election in * *fide praevisa*: at which *Austin* was so far from being displeased, as that (with great Reverence to their Authority) he made it appear to be an innocent and harmless Opinion: he affirmed, That all the Fathers, who lived before himself, agreed in this. And because Dr. *Twiss* so readily subscribeth to it also, I ought in reason to be secured from being guilty of novelty or singularity herein; for truely, I am loath to forsake the Ancients,

* *Fore-sight of Faith.*

cients, until I plainly see them shaking hands to part from Truth. And so I will conclude these five Considerations, onely with desiring the Liberty of Conscience, to believe (from what hath been spoken) with St. *Paul*. That God is a Respecter not of persons, but of works: That my sins are perfectly and intirely my own: and, That if I do any thing that is Good, it is the Grace of God in me, yet so, as that I may do all things through him that strengthens me; and who doth so strengthen me that I may do them, but not so force me as that I must.

If all this doth not yet satisfie and convince you, I have small hope that any thing will that is behinde; yet because it may do much good to others, (as I am confident it will to considering people) I will proceed to what doth follow.

In the next place, you pretend to answer to some Objections which are made by some of my Judgement. The first Objection made against *Eph.* 1. 4. and such other places, where 'tis said, That *God hath chosen us in Christ before the world was*, you say, is this:

Object. 1. *That God is pleased many times to call things that are not as if they were*, Rom. 4. 17. *as he did to* Abraham. *And so Christ is said to be a Lamb slain from the beginning of the world*, Rev. 13. 8. *So must Election be understood, in* Posse, *but not in* Esse.

The force of this Objection you think to take away with your threefold distinction of Acts:

1. The life or vertue of the Act.
2. The fruit of the Act.
3. The form of the Act.

Whether or no you do understand these, or out of whose Book you had them, doth not concern me much to examine.

But this I am sure of, That as 'tis most ridiculously alleadged for this thing, so your inference from it, is false: for you say, (by the help of your foolish distinction) That *Abraham* was really a Father of many Nations, when the promise was first propounded; and Christ really slain, when he was first promised; which is most untrue, and it doth destroy the life and vertue of the actual crucifixion of Christ, and the life and power of our Gospel: for our Christ, crucified sixteen hundred and odd yeers

ego, is, by your silly distinction, made to be a thing of little or no value; the life and vertue of it, having been before, you say: and Election also done, and made sure before time. Oh impudence in a superlative degree!

I fear you are a man that loves novel (that I say not, frivolous) distinctions: why cannot you content your self with our ancient and known distinctions, when they are good? why cannot we say, That *Abraham* was a Father of Nations; and Christ was slain (as soon as the promise was made) in *posse*, but not in *esse*; or in a promise, but not in performance; and, That persons are elected before the world was in purpose; but yet with respect to their being in Christ, and perseverance in good ways unto the end, as hath been already declared more fully?

A second Objection, 1 *Pet.* 1. 2. *Elect according to the fore-knowledge of God, through sanctification of the Spirit unto obedience. Unto which is joyned*, 2 Thess. 2. 13. *which place saith, That we are elected through* (*or by the means of*) *sanctification of the Spirit, and belief of the Truth*, &c.

In your answering and opposing of this, you do grant the thing you plead against: for you say, *pagine* 45. That *Sanctification, and belief of the Truth, or Obedience, is the way or means to accomplish that end unto which Election doth intend.* And unto this I agree, That Faith and Obedience is the way and means unto the End, that is, eternal Life: Let me therefore ask you, whensoever means is appointed unto an end, if the means be not used, can the end be accomplished? if perseverance in holiness be the way and means unto life, that without it no man can attain thereto, what doth your uncondicional (that I say not, nonsensical) Election avail or amount to? So that I may say with *Esdras*, 2 Esdras 7. 5 6, 7. *A city being built, and set upon a broad field full of all good things, and the entrance to it narrow and very dangerous*, &c. *If* (saith he) *now this city were given to a man for an inheritance, if he never pass the danger set before it, how shall he receive this inheritance?* Read also unto the 26 *verse* of that Chapter.

If against this some captious Critick should say, *This is not canonical Scripture:*

I anſwer, I do not ſay 'tis: onely then let it paſs as the ſayings of good Men: for its greateſt oppoſers do confeſs, That the Books called *Apocrypha* are to be preferred before any other humane writings whatſoever; yet truely I muſt ſay I do not yet ſee the Reaſon why they are rejected, ſince that the Ancients have had them in equal eſteem with other Scriptures; and in the old Engliſh bible the Books of *Ezra* and *Nehemiah* being called by the ſame name, as if one man had wrote them all four. But this by the by.

The third Objection: *No men can be elected in Chriſt, till they be in Chriſt; but no men are in Chriſt, till they believe or truſt in Chriſt: For the elect Epheſians were once out of Chriſt*, Eph. 2, 11, 12.

Your Anſwer to this is, *Men are ſaid to be truely and really in Chriſt two wayes:* (but you do not tell where 'tis ſaid ſo unleſs in your Book.) *Firſt, by Election; and ſo we are all* (you ſay) *in Chriſt.* What! hath the man forgot himſelf? are all in Chriſt by Election? I do not know where to finde you: even now you were for Election of a few, and now you ſay *pag* 47. *By Election we are* [all] *in Chriſt, he being the publick perſon in whom all elections were comprehended:* and then in the next word you ſeem to be againſt it again; for there you ſay, *All the Elect are really in him, before they are brought forth.* Unto all which I ſhall make no Reply, there being in your words nothing of ſenſe at all. But in the 48 *page*, you ſay, *You agree with us, That men before they are called, are without God, without hope, and by nature the children of wrath as well as others*, Eph. 2, 3. and yet for all this you ſay, *They were in Chriſt by election before.*

O wonder of wonders! what, a man really in Chriſt, and yet at the ſame time a childe of wrath? yea, as much a childe of wrath, as others too: (for ſo ſaith the Text.)

To countenance this, you ſay, *Chriſt would not elſe have ſaid*, Joh. 10. 16. *Other ſheep I have which are not of this fold; them will I bring in.* But what is this to your purpoſe? All this doth not prove, nor will you, nor any other man be able unto the dayes of eternity, to prove that theſe or any others are really Sheep or elect ones before converſion, though in Scripture

fore-called; so for the Scripture fore-seeing their Faith and Obedience which they will have towards God, doth fore-tell also of their election and good acceptance with God at that day; and that is as much as can reasonably be inferred from thence. But you say, *There is also an outward being in Christ, that men may be in, and fall; according to these Scriptures,* Joh. 15.2,6. 1 Joh. 2.10. 1 Tim. 1.19,20.

But you will not speak to that, you say: if you will not, I purpose to speak to it in due time; and shall make it appear, That there may be a falling from true Grace, and from Christ, after true ingrafting into him: and that falling away you mention, *John* 15. is so too: for Christ there speaks to his own Disciples, who you will confess were truely in Christ, yet if they did not abide in him, should be cast forth as a branch, and withered, and burnt, *&c.*

In the next place you say, *We have some other Objections about trusting in Christ, and believing in Christ.* But you say, *You have said enough to it already:* I think so too, and too much, unless 'twere truer.

Next you come to the sixth thing, *i. e.* That the publishing of the forementioned priviledges of the Gospel, is God's way or means to produce Faith, and other Gospel-Obedience in the hearts of his own: *But in this there is* (you say) *little difference between you and I.* I think so too, unless herein you say, 'Tis God's way to produce Faith in his own; and I and the Scripture say, 'Tis God's way to produce Faith in all men, as shall afterward be more fully declared.

Next you come to the seventh particular, *i. e.* That Faith which is produced in obedience to Truth by the discoveries of the Gospel of Christ, is not the bringing up of something that is in men before conversion; but it is a peculiar work of God, which Nature in the highest improvement is not capable of, till conversion or the new work of Grace be wrought, which is God's; not upon a common, but special and Gospel-account wrought by him.

This particular consisteth of very strange uncouth phrases, such as I have not met with: so truely I do not well understand them: you say, [*That Faith is not the bringing up of some-*

thing

ſomething that is in men before converſion.] Was ever ſuch a ſentence uttered? what occaſioned you to utter this? did you ever hear me ſay, That Faith was brought up in men before converſion? can Faith be before converſion? Do you not fully know, That I hold that Repentance is firſt, and then Faith? and, That both theſe are done by the help of the grace of God in men, by which a man is (as I have already proved) excited and gently inclined, not forced, to believe and obey?

For my part, I am ſo far from making Faith to be before Repentance, that I judge Repentance to be a means unto Faith; and therefore our bleſſed Saviour ſaith unto the Elders of the Jews, *Mat.*21.32. That *they when they had ſeen, repented them not, that they MIGHT believe.* Mark that word, [*repented them not that they might believe.*]

But yet I would have you know, That I am far from thinking, That either Repentance or Faith, (though it be not attained onely by Nature) yet it is not wrought ſo irreſiſtably as you judge; but ſo as may prove ineffectual, if the creature doth not well improve the means: for proof hereof, minde theſe Scriptures, *Mat.* 25. about the unprofitable ſervant. *Jer.*2.30. *chap.*6.29. *chap.*8.8. 2 *Cor.*6.1.

But before you come to your proof of this ſeventh particular, you ſeem to be much afflicted and troubled at the abuſe that is put upon theſe two Truths you mention, *page* 51. *For*, ſay you, *if we come to exhort thoſe that profeſs the Lord to activeneſs in duty, or reprove them for neglect in duty; they will reply, We can do no more then we have power to do: which* (you ſay) *is a Truth*, but ſadly applied: *For* (ſay you) *when God hath begun to work Grace in us, the way to encreaſe in ſtrength, is to improve what we have, by careful watching and waiting hourly and dayly before the Lord*, &c.

Now let the Reader judge whether all this do not hold forth as much free-will and power in the creature as I do. You ſay, *They muſt watch and wait*, &c. *and get power againſt ſin.* This I like well, for 'tis according to the Apoſtle, *Let us get grace, whereby we may ſerve God*, &c. *Heb.*12.28. But when you come to the proving of your ſeventh particular in your four

four things, you utterly overthrow this again: for you do so egregiously jumble Truth and Error together, that 'tis fit to amaze the Reader.

First, you say. *page* 55. *That the work of Faith is not gained by improving Nature before conversion:* and this you have said over and over, and I grant it. But then *page* 59. you present the work of conversion and new birth in a strange dress; you make it such an almighty thing, seizing upon, conquering and killing the Soul, and that 'tis a supernatural light and life set up in the Soul by God's causing the creature to assent, *&c.* Now all these expressions I can well enough swallow down, provided you will let me take them with a grain of Salt, that is, that God doth all this that you say; but he doth not do it irresistably: I say, doth it very powerfully and prevailingly, but not so as cannot be resisted.

Say not, That then man is stronger then God, if he can resist the workings of God's grace: for I would have you note this: If God's power herein be resisted or frustrated, it yieldeth not out of weakness, but out of will; God not pleasing to put forth his power where he feels himself resisted or neglected.

Now because I have taken notice of many others besides your self, that run much upon this strain, making conversion such an irresistable thing, I thought fit to speak a few words to it, to rectifie your Judgement herein, if it may be, and all those that shall read it, if they be also out of the way. I perceive there be of your judgement, many that delight in Metaphors, much rather then in the simple term of conversion: and so they infer, that a man doth no more to his new Creation, then he did to his first; nor to his Regeneration, then he did to his Generation; nor to his Resurrection from sin, then *Lazarus* did to the raising of his dead Body.

From hence have issued such Doctrines as these, *i.e.* That the Seed of the spiritual life, and the habits of Faith and Grace, (like a new Soul) are infused into men, before they be so much as illuminated. Again, others upon 2 *Cor.* 5. 17. *Whosoever is in Christ is a new Creature*, infer, that Grace cannot be resisted, because no creature can resist his Creator in the creation thereof, *&c.*

But

But all these novellists, together with your self, may be pleased to be advised,

1. That this leaneth too much to an *Enthusiasmus*, such as all the judicious learned in their suffrage do disclaim.

2. That Arguments taken from Allegories and Metaphors are weak and deceitful, if they be extended beyond that to which the Scripture intendeth them.

3. That the new Creation extendeth not to the substance, but to the qualities of a man: else if we presse the letter, we may better defend a Transubstantiation in a mans conversion, then the Romanists can do in the Sacrament of Christs body: or we may maintain the absurd opinion of those that say original sin is the very substance of man. But I hope we have learned better.

4. That this new Creation respecteth; 1. the universality of the change in qualities to be diffused over the whole man. 2. it respecteth the necessity of this change, *Joh.*3. 3. it respecteth *Divinum & Supernaturale principium*; a Divine and Supernatural principle, from whence this change must flowe, else there is no hope for us ever to be converted. This I grant: But

5. Now as to the manner and many circumstances; each Creation and generation hath its proper and peculiar manner: for he that made us without us, will not save us without us. There the change is *à non ente ad ens*; Here, *à non tali ad tale*: from no being, to a being, from not such, to such: There is a rude masse; Here, in a creature already living, reasonable and moving: There, God wrought immediately; Here, by means: There was never creature heard say, *Create me, renew me O Lord*; Here, one is heard crave, *Psal.*51. *Create in me a clean heart O God, and renew a right Spirit within me.* There it was never said to the Creature, *Make thy self*; Here 'tis said, *Make you a new heart and a new spirit; for why will you die?* Ezek. 18.31. Jer.4.4. Ephes.5.14.

There was never any Creature blamed for not being made; nor reproved for being as it is; but Here, to keep on the old man, and not to put on the new, is counted a notorious fault in them that profess Christ Jesus and the Gospel.

Do but consider these things, and see if it be safe to compare the first Creation with the second: for I conceive the mistaking of these things doth occasion many other absurdities in your self and others.

I finde nothing more until I come to your eighth particular (page 74.) but what hath been already answered enough. You have indeed many particulars to prove that which I do not deny, *i. e.* that the highest improvements of Nature, without the help of Grace, will not enable a man to convert or become a new creature: what need all this? do I say a man may convert without the help of grace? But this indeed I say, With the help of Grace men may; but most do not: Some refusing it, others receiving it in vain.

Now I come to your eighth Position.

8. That it is Gods minde and way; and then of necessity it must be so, for the advancement of his grace, and the accomplishment of faith in the hearts of his own, that this Gospel is to be presented or discovered unto all without exemption, as to the declaration it self, unto which (you say) you will say little, the thing being so clear.)

How now! what a bold attempt do you make upon the wisdom and holiness of God? what must the death of Christ and remission of sins (for that's the Gospel) be preacht unto all, for the sake onely of some? If there be not really remission of sins for all men to be had in Christ, then they which preach remission unto all, (as Christ commands his Apostles to do, *Luke* 24.47.) will be found to preach an untruth to most, for the sake of some. Alas for you, these are low and base thoughts of God: what do you judge the Almighty to have no better way to bring about his designs but by lies, or by unreasonableness? what if Gods design had been, as you say 'tis, to work faith onely in some few, and in them to work it certainly and unavoydably; could not he (thinke you) have provided a better way to work this faith, then by telling all men he would have them all repent, believe, and be saved, *&c.* telling them that he gave his Son to die for them all, and is unwilling that any of them should perish?

Surely it would be a wilde trick (and hypocritical) if Mr. *Hob-*

son

ſon ſhould ſend his ſervants to all the inhabitants in the Parts where he lives, to invite them with great earneſtneſs unto his feaſt, and when they come there to put moſt of them back, ſaying, That he invited all, onely for the ſake of ſome; and this he did for the magnifying of his grace? would not any man think that either Mr. *Hobſon* was diſtracted, or elſe he was deſperately full of guile and hypocriſie? and ſuch actions would magnifie his folly and wickedneſs, not his grace. Might not Mr. *Hobſon* with leſs deceit, and more honeſtie, have ſent ſome private and particular invitations to thoſe particular perſons he intended? yea, certainly he would, if he were to make ſuch invitations; and I think he would ſcorne to invite all, and intend onely ſome: with what face then can he affirm that of the ever-bleſſed God, which he hateth in man?

Surely God will not do that himſelf, which he cannot indure, and hath forbidden in man.

And whatever Mr. *Hobſon*, or any others ſay, the Almighty will be found at the great day of account to have invited none but ſuch as he heartily and really intended ſalvation unto, had they been pleaſed to accept, and not made light of it, *Matth.* 22.5.

In the next place you pretend to anſwer to this Objection:

Object. *If the power of believing be ſolely of God, how can he juſtly condemn man for not believing, ſeeing the power is not in them, but in God?*

I muſt needs tell you in plain Engliſh, that your anſwer to this Objection is not onely impertinent, but vile. And while you deviſe new tricks and ſhifts to clear up the juſtice of God (as you ſay) you do abſolutely deny the plain Scripture: for (ſay you, page 77.) *God doth condemn no man for not expreſſing of a power to believe, but for exerciſing a power to reject Chriſt:* when the Scripture ſaith, *He that believeth not is damned, becauſe he believeth not*, &c. *Joh.* 3.18. and Chriſt ſaith, *unleſſe ye believe that I am he, ye ſhall dye in your ſins.*

But you ſay, this is the declarative cauſe, not the meritorious cauſe: what a ſordid ſaying is this? what will God declare

one cauſe. and proceed by another?

Their not believing you ſay is the declarative cauſe; but that is not the cauſe that God will go upon, you ſay.

This is indeed according to what you have already ſaid of him, that he declares and proclaims one thing, and means another. I grant that God condemns men for rejecting grace, ſo doth he alſo for not improving of that which they are poſſeſt withal, *Matth.*25.29,30.

And he ſhall render vengeance not onely to thoſe that rejected and did deſpite unto the Spirit of grace, but alſo unto thoſe that know not God, and that have not obeyed the Goſpel of Jeſus Chriſt, 2 *Theſſ.*1.8.

In the next place (page 79) you pretend to diſcover my miſtakes (as you ſay) which is the cauſe of my ſtumbling. My firſt miſtake, you ſay, is my meaſuring mans ability by Gods power or authority; as when God ſaith, *Do this and you ſhall live* &c. this ſay you doth only imply Gods authority, not mans ability. I will ſhew you your weakneſs herein, if you will but grant me that God doth all things wiſely, ſoberly, and diſcreetly. Judge now: would it be ſoberly and wiſely done, for a King to ſay to an impotent man, Do this impoſſible thing, and I will reward you richly; and if you do not, I'll hang you. If no earthly King will command, but where there is power to obey; much more will not the King of heaven. And if this were a way for a King to manifeſt his power by over his impotent Subjects, yet would it be no way to magnifie his grace and favour towards them; and that ſeems rather to be Gods deſign in the Goſpel.

You muſt know and underſtand, that God will and doth ſet forth his power and his juſtice in no other way then may well ſtand with the glory of his grace and mercy alſo:

2. My ſecond miſtake (you ſay) is my not diſtinguiſhing of cauſes: and I ſay your miſtake is the not underſtanding of cauſes. I do allow of as many diſtinctions of cauſes as the Scripture doth; but I am not ſo ſimple, as to make ſeveral cauſes of one thing to be diametrially oppoſed againſt each other, as ye do; but conſentaneous to one another: ſo that Gods declared cauſe is adequate to his eſſential, meritorious or final cauſes.

My

My third miſtake (as you ſay) is my not underſtanding the extent of the word [all] and the word [world] and in this you make a great puther and a ſtir to prove that the word *World* is taken many times for leſſe then all: Who knows not that but 'tis ſometimes taken for *all*, as you, and all men confeſs: and in this caſe touching the death of Chriſt, I am certainly aſſured 'tis meant all, as I have already evinced from *John* 12.47.

Nay moreover, you grant it: for you alſo affirm that he dyed for all: and therefore when you except againſt my large extending the word [world] it may be conceived you are a little out of your ſelf; if not, I am ſure ye are out of the truth. For what man that is *compos mentis*, would firſt aſſert that Chriſt died for *all*, and for the *world*, and then except againſt the places that prove it as not extending unto all, becauſe ſometimes thoſe terms in other caſes extend not to all? I hope you will ſee your folly, and be aſhamed.

4. My fourth miſtake (you ſay) is my not underſtanding *Ezek.*33.11. where the Lord ſaith, *As I live, I delight not in the death of a ſinner*. For from thisplace I conclude (you ſay) all ſinners; and ſo indeed I do; yea, the worſt, and periſhing ſinners; and ſo the text ſaith expreſly, *Ezek.*18.*ult. I have no pleaſure in the death of him that dieth.* Who told you that God makes three ſorts of ſinners, and one of them he calls ſinners in a Goſpel-ſence? have you eaten of the forbidden fruit? if not, how come you to know more then is written, and more then is true? that ſome ſins and ſinners are greater then others, I do not deny; but to divide ſinners into ſo many ſorts, that exclude the greateſt part of them, from Gods deſire of ſalvation to them, I allow not, but deteſt it as abominable.

I am ſure God tells us no ſuch thing in his word, as that he would ſave onely ſinners in a Goſpel-ſence: But he either ſaith Sinners indefinitely, or elſe particuliarly of ſuch ſinners as Mr. *Hobſons* wiſdom excludeth, as theſe Scriptures will abundantly teſtifie, *Jer.*25.3. unto 8. *Jer.*35.12. unto 17. Chap. 29.19. Chap.18.11,12. Chap.6.16,17. Chap.13.11. *Iſa.*48. 17,18,19.

Where you may ſee he endeavoured with all earneſtneſs (even unto admiration) to ſave not onely thoſe that did accept, but

thoſe

thoſe alſo that refuſed Salvation and periſhed. That all this was done out of true compaſſion to them, doth appear, 2 *Chro.* 36.14,15,16.

That all this alſo was not a bare outward and helpleſs means which God uſed by his Prophets, but a moſt efficacious, powerful and prevailing means, the Spirit of God going with the word of the Prophet, and yet not received, doth moſt manifeſtly appear in that remarkable place of *Zechariah* 7.11, 12,13. as alſo *Act.*7.51.

This is yet farther confirmed and illuſtrated by the ever bleſſed Son of God, in his moſt pathetical expreſſions of ſorrow and grief for, and the ſhedding of tears over, the miſerable ſons and daughters of *Jeruſalem*, who had unavoidably, (and full ſore againſt his bleſſed will) brought themſelves into an irrecoverable eſtate, by not knowing the time of their viſitation, when they were moſt gently aſſured and earneſtly called upon it being now too late to reverſe the Decree that was gone out againſt them; I ſay, yet did our Saviour weep for them, *Luke* 19.41. and weeping he moſt affectionately breatheth forth this moſt bleſſed wiſh and deſire for them [*O that thou hadſt known in this thy day, the things that belong to thy peace* &c.] in which deſire he is like unto God his father: See *Deut.*5.29.Chap.32.29. *Pſal.*81.13.*Iſa.*48.18.

Let all this be well weighed without prejudice, and ſee then if you you cannot underſtand our Saviour as he ſpeaks; that is, *That he came not to call the righteous* (that is, righteous indeed) *but ſinners to repentance* (that is, ſinners indeed) his deſigne into the world being more to amend that which was amiſs, to ſeek that that was loſt, and heal that that was ſick; then to thoſe that were already in a good way, and in a ſaveable condition, that had not need of a Phyſitian, *Mat.*9.12.*Mark.*2.17. Whoever do but mark upon what occaſion our Lord here ſpeaketh theſe words, they may with eaſe underſtand that he means worſe ſinners then Mr. *Hobſons* Goſpel-ſinners: for our Saviour being at meat with Publicans and ſinners in *Levi's* houſe, the Scribes and Phariſees complain of it (thinking 'tis like, as Mr. *Hobſon* doth, that he was ſent onely to the preciſe and Goſpel-ſinners; which when our Lord perceived, he ſaid unto them, *They that*

that are whole have not need of the Physitian, but they that are sick: I came not to call the righteous, but sinners to repentance.

Next you say, I mistake in putting one person for another, as in *Heb.* 10.29. where the text saith, *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath troden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified, an unholy thing,* &c. Now you say, my mistake is; That I take the word [*he*] for the party that treads the blood of Christ under foot, whenas 'tis meant, (if all were true as you say) of Christ himself, that was sanctified.

This fond (and I think your own) interpretation of this place is not onely against all the judicious learned, but against the scope of the Apostle, which is both to aggravate the punishment and the sin of the person here spoken of; who trampled under his foot the blood of Christ: which he aggravates by rehearsing the vertue of it, and what it had done for him; to wit, sanctified him from his sins, which the party wickedly now slighted and rejected, though formerly had imbraced it, and been sanctified by it: and this right well agreeth with Saint *Peter*, 2 *Pet.* 1.9. & 2.20, 21, 22.

I am still filled with amazement, that you should be so void of reason, as to interperet Scripture after such a heedless manner, as to confront all wise and learned men, yea, and the truth also: Do you think it would aggravate the sin of the sinner, to tell him that he hath trampled under his foot that blood which he had no benefit nor sanctification by, but that blood by which Christ was sanctified? or do you think that Christ needed to be sanctified by his own blood himself? I am well aware that sanctification is sometimes taken for setting apart; but sanctification by Christs blood; is never so taken, but for cleansing: and therefore you cannot maintain that Christ sanctified and cleansed himself by his blood, unless you hold that he did as the Priests under the Law, who offered first for themselves, and then for the people; and then you must hold also that he (as they) had sin of his own, and then you will be found directly against Gods word, *Heb.* 7.27. for he was without sin.

Fifthly

Fifthly, my fifth miſtake (you ſay) is, That I am not converted, nor acquainted with the power of God in Scripture: but what if it ſhall appear at the laſt day, that I am converted, and do know the power of God in the Scriptures aright? then Mr. *Hobſon* will be miſtaken: and ſo much (until then) for that miſtake.

My Sixth miſtake (you ſay) is my confining my judgment of Gods eſſential will, to his revealed will in his word and actions (for that's your meaning in fewer words.)

But I do no: ſee how you can make it appear to be a miſtake, but a ſound truth; for if I muſt not judge that God is grieved and troubled, and angry, when he ſaith he is, how then ſhall I know and be aſſured he loves me, when he ſaith he doth? if I muſt not believe his meaning to be according to his ſaying, how then ſhall I know that he means believers ſhall be ſaved, ſince he doth but ſay ſo? And though his general declaration in his word be, that good and holy men ſhall be ſaved, and wicked damned, yet (according to your fond conceits) he means to ſave the wicked, and condemn the juſt.

In the next place (page 89) you come you ſay to anſwer briefly to my queries and abſurdities; and ſo I think you do briefly anſwer them indeed, and ſo brief, as that 'tis next unto none, if not worſe then none, for you refer me unto your falſe poſitions formerly laid down by you; and therefore I will make no reply to you in this at all, as deſerving none: my 14 Queries and 10 Abſurdities ſtanding yet in full force, I ſhall therefore here ſet them down again in the concluſion of this work, partly that the Reader may judge how well you have quitted your ſelf in your anſwer, and partly, becauſe you have fraudulently recited them, preſenting them to the Reader in as ugly a dreſs as you could.

There remains yet onely one thing more to be done, that is, to anſwer to your Abſurdities, which you ſay, will neceſſarily flow from my judgement.

1. *Abſur.* The firſt is: you ſay I deny the prerogative of God, as if he had not power to do with his own as ſeemeth good to him.

I Anſwer, it is falſe, I deny him not any prerogative over his creature

creature which he doth challeage, for he may do with us as the potter with the clay, *i.e.* advance some to places of honour in the house, and dash othersome in pieces, or make them vessels of dishonour; but that is if they be marred in his hands, and will not make vessels of honour, not else: he were an unwise potter that would challenge that priviledge over his clay, for to dash it in pieces when 'tis made as he would have it: see *Jer.* 18.

2. *Absur.* Secondly you say, I do as much as give Christ the lie, because he saith, *He had finished the work that the Father gave him to do.*

I Answer, in this you shew much ignorance, for men are not saved by Christs death onely, but by faith therein, and obedience thereunto; but this hath been more fully handled already by me, to which I refer you.

3. *Absur.* Thirdly you say, I do exceedingly undervalue God and the riches of his grace and love, *&c.*

I Answer, you mistake now one person for another, for this is to be meant of your self, that pinfold the grace of God into a narrow compass, whenas I extend it unto all the world, and all generations.

4. *Absur.* Fourthly you say, I lay injustice upon God, because I say he condemns some for whom Christ died.

I Answer, It were injustice to condemn them, if Christ did not die for them, for not believing on Christ; there is great reason to condemn them, if Christ died for them, and yet they refuse him, and their own salvation notwithstanding.

5. *Absur.* Fifthly you say. I change the nature of causes, putting the effect before the cause.

I Answer, Here again you mistake me for your self, for I have already proved 'tis you put the effect before the cause.

6. *Absur.* Sixthly you say, I strike down the great design of God, *&c.*

I Answer, I maintain his design, I hope, in his saving of good and Godly men, and reprobating obstinate and wilfull sinners other Election and Reprobation I know none from the holy Scriptures; if you do, it may look grim upon you perhaps in the day of account.

7. *Absur.* Seventhly you say, My opinion destroyes it self, &c.

I Answer, See what confidence will do: poor man! because you have not truth on your side, you are fain to make up your arguments with confidence and repetitions: how often have we had this, that Christ hath satisfied for the sins of the Elect? when as he hath (in your sence) satisfied for no mans sins; that is, so as that they are pardoned without any condition in them: see *Matth.6.14.*

You make a stir about the sin of unbelief, that Christ hath satisfied for that. I deny not but that he hath satisfied for that as much as for any other, that is (to speak plainly) he hath done so much for all sins, and for all mens sins, that if they continue not in unbelief and hardness of heart, they may have remission of sins, one as freely as another: other satisfaction hath he made none, for any persons whatsoever, as hath been already proved.

Now dear friend, I beseech you, for Christ Jesus sake read my Book without prejudice, and be not wedded to your own opinion: for it is most certainly a rotten foundation, and will deceive you at last.

I beseech you search the Scriptures, and beg of God to give you light, that your poor soul may not be deceived, nor God so sadly dishonoured, or abused, by bringing him and his eminent acts of love, grace, power and justice, under the controwle of your low and Novel opinions: For the prevention of which, it shall be the dayly prayer of him, who in sincerity can say, He is a real lover of your soul,

William Pedelsden.

FINIS.

FOr asmuch as there be many persons that reading Mr. Hobsons *Book, and my short Answer to it, may yet remaine unsatisfied, and be in doubt which of us is in the truth, in the points now in controversie; I thought it expedient for the benefit of all (as well as of* Mr. Hobson*) to take some paine about the clearing up of the riches of Gods love to all mankind, his desires to save them, that yet wilfully perish, the way and manner of saving them, and how Election and Reprobation standeth, and on what they do depend, and how the most considerable Objections against the truth hereof may be answered.*

In the prosecution whereof I shall endeavour as much as I can, to use so convenient a method, and plainness, and brevity also, as may neither burthen your understandings, nor your memory. Be it therefore presented unto you in this Order.

CHAP. I.

And first of the Creation.

THE Creation of the world was the first Act of Gods power, we know of; beginning then to execute in time, his counsel and decrees that were from everlasting.

The world is that whole frame of Gods building, consisting both of heaven and earth, with all things thereunto appertaining; according to the plat or model in the mind and purpose of God, who hath built all things, *Heb.* 3. 4. in which he hath manifested the invisible things of his wisdom and goodness, to his own glory, *Rom.* 1. 20.

Therein he made creatures of ſundry natures, motions, and perfections, to ſundry ends.

Above others, he made Man, in more excellent perfections, to a more excellent end.

For he created Man in the Image and form of God, as far as was meet for a creature to partake of the Divine Nature; that was, to be good, but mutable.

He may be ſaid to be in the Image of God in other three things, 1. Underſtanding and Will, 2. in Holyneſs and Righteouſneſs, 3. in Immortality and Bleſſedneſs. Theſe three were ſubalternate one to the other: Underſtanding and Will to Righteouſneſs, Righteouſneſs to Bleſſedneſs; Bleſſedneſs to be the reward of Righteouſneſs, and Righteouſneſs to be the work of willingneſs; for Vertue is not *neceſſitatis, ſed voluntatis.*

CHAP. II.

Of Gods governing Man.

AFTER Man was thus Created, Gods next Act according to his eternal counſel, was, to govern Man thus created, as he might uſe his Perfections, and attain his End.

In this Government, God as the Supream Lord was to command, and Man as his creature and vaſſal was to obey: yet God being a free and gratious Lord, and Man not a brute, but a reaſonable and free ſervant, it pleaſed his Lord to deſcend and come into a Covenant with him, as is uſed between party and party. The Summe of this Covanant was, *Do this* (*viz.* what I command you) *and you ſhall live; if not, you ſhall die.*

The Law Natural, or Moral, written in the heart of man, comprehended all the works that were to be done by him.

The Law Poſitive, namely, that one of abſtaining from the fruit of the tree in the midſt of the garden *Eden*, was a tryal and experiment of his obedience, and the exerciſe of the duties of the Law Moral, in a particular: to man appertained the obſerving of

of theſe Laws; to God appertained the performance of the promiſe of life to man obſerving them, as being faithful in the Covenant.

CHAP. III.

Of the fall of Man, and its effects.

ADAM being tempted by Satan, did tranſgreſs that one eaſie Commandment, and ſo became guilty of all; and looſing his Righteouſneſs, he forfeited his happyneſs by ſin, the breach of Gods Commandment and Covenant.

This ſin of his was voluntary, not neceſſary, (though he ſinned being tempted by another) for he had ſtrength enough given him of God, and more was ready to have been ſupplied unto him, if he had craved it: whereby he might have vanquiſhed the tempter, and have ſtood firm in his obedience: but he willingly conſented and yielded to the deceiver.

This fall was not cauſed by God (though foreknown) but onely permitted, when God if he would could have hindred it.

But God permitted it,

Firſt, becauſe he would not impeach the freedom of will that he had given unto man.

Secondly, becauſe he ſaw it would offer him a fair occaſion to manifeſt his wiſdom and goodneſs yet more graciouſly then he had done in the Creation, which alſo he had forethought on, namely by his Son Jeſus Chriſt his ſuffering; intending *by the obedience of that one man to make many righteous, as by the diſobedience of one man, many were made Sinners.*

Thirdly, becauſe God knew it would offer unto man a juſt occaſion (if he were dealt withal again in a ſecond Covenant) both to be more thankful, & more wary & careful: & ſo many more likely to be ſaved by a ſecond Covenant, made with man fallen, then would have

have been by the first, if *Adam* had stood: for natural perfections easily beget pride and confidence in our selves, which is the first degree of aversion from God, and the beginning of ruine; but wants and weaknesses do humble us, and make us fly to God, and cleave more close to him.

That the fall of man was known to God, before the decree of Creation, I deny not; for the Creation it self doth declare no less, where there are infinite things prepared for mans use, onely as fallen; as all Medicinal herbs prepared for Pysick: Physick presumeth sickness, and sickness presumeth sin.

The effects of this fall of man are twofold: within him, and without him.

Within him, that which is called original sin, comprehending both the loss of his original righteousness, and of his supernatural perfections, and also the decay of his very natural faculties, from whence floweth a continual lusting after that which is evil, and a repugnance to that which is good; which loss is repaired again by the grace of God, in the Gospel of Jesus Christ.

The effects of the fall without man, are comprised under the curse of the ground, the subject of mans labour, comprehending all the miseries of this life; and under the sentence of death comprehending both death, and all the miseries that belong unto it. I mean the first death.

These effects of the fall of *Adam*, took place not onely upon himself, but on all his posterity, because God held him as the whole nature of Mankinde.

CHAP. IV.

Of the Covenant of Grace

THe next Act of Gods eternal Counsel, was the restauration of man fallen: for the most wise and mighty God having created the world for man, and man for happyness in the fruition of

of himſelf, would not ſuffer either the whole deſtruction of his creatures or the fruſtrating of his end, though he pleaſed to permit the depraving of his creatures, and to forſake one ill ſucceeding way, to take a better for the attainment of his end.

Now what by the remaines of Gods Image left in man, and what by the ſupply that God would make by his gracious help, miſerable Man was reputed by God a fit perſon once again to be a party in a Covenant, a Covenant of new conditions ſuiting to the ſtate of a ſinner, but tending to the ſame ends, righteouſneſs, and life.

This Covenant is called the Covenant of Grace:

1. Firſt, becauſe it was freely made with man, a ſinner, utterly unworthy to have any more communion God.

2. Becauſe in this the righteouſneſs and ſalvation of man, is wrought rather by God then by himſelf; man being more in receiving then in giving, in believing then in doing; yet hath it the nature of a true Covenant, both parties having ſomething for either to perform.

God to ſend his Son and his Spirit to relieve the miſeries and wants of man, to forgive ſins, to impute righteouſneſs, and to give life to ſuch as obey his Son and his Spirit.

And Man, to humble himſelf for his ſins to God his Creator, to believe in Chriſt his Redeemer, and to yield himſelf to be led by the word of God and Spirit.

But here are two things affirmed, which may ſeem to require proof. Firſt, that the Covenant of Grace was made with all Mankinde. Secondly, that he ſupplieth by his Spirit whatſoever is needful to the keeping of this Covenant, on the behalf of man, who is confeſt impotent in himſelf through his former fall.

Theſe two ſhall by Gods aſſiſtance be ſufficiently proved afterward, when I come to ſpeak of calling and free will. In the mean time, let this ſuffice:

Firſt, that we finde here in the day of the firſt publiſhing of the Covenant, all Mankinde in *Adam* and *Eve*, receiving the promiſe of the Goſpel at the ſame time that they received their penances, which we ſee to be univerſal to all their ſeed: it is therefore more then probable, that promiſes ſhould be taken as uni-

universal, since the wise do say, *Ampliandi favores.*

Secondly, that we finde left after the fall, remains of some part of the Image of God; as life, understanding of good and evil, liberty of will in natural and civil things, conscience accusing or excusing, *&c.* Which though they were given at first by Creation, and so belong to nature, yet the staying of them to remain in man after his fall, was of Grace, both to make him capable to contract and Covenant withal, and also to be some beginnings and principles in order to his restauration: but since these alone are not sufficient to make him able to rise again, or recover righteousnes, it is decent to think of God who doth nothing imperfectly, and who in Covenanting is no hard Master, that he would supply by his Spirit, whatsoever was needful more to the keeping of that New Covenant: upon which dependeth the eternal woe, or the eternal happines of the party Covenanted with.

CHAP. V.

Of Calling by the Word and Spirit.

CALLING is the Revelation and Proclamation of the riches of Gods Grace in the Gospel to all sinners, commanding *repentance towards God, and faith towards our Lord Jesus Christ* (Act. 20. 21.) *and promising of forgivenesse of sins and life everlasting to all that obey,* Act. 2. 38, 39.

Calling consisteth of two essential parts, both which are requisite to make up one whole and perfect work of calling, *i.e.* the outward preaching of the word, and the inward operation of the Spirit accompanying the word.

There are many, and too many, that distinguish calling into two kindes, one outward of the word onely, another inward of the Spirit joyned with the word: That they say is ineffectual, This effectual: That, common to the Reprobate, This, special and peculiar to the Elect; That, never obeyed with truth of heart, This never disobeyed.

This

This Doctrine is to be examined before we give it a let-paſſe. For my part, I diſtinguiſh not two callings, but compound one calling of the word and Spirit, as it were of a body and Soul, ſuppoſing it to have in it ſelf power to bring forth effect in all that are under it: and if it do not ſo, the cauſe not to ariſe from the Calling, but from the called that obey not.

1. For declaring of this point, we are to conſider, that the Spirit doth not go with the word, to make the hearer perform that which he can do already by natural ſtrength (for the Spirit is given to help where nature faileth) as to keep waking, and to be attentive: for that which men can bring of their own ſtrength, God expecteth to finde and to meet: one cauſe therefore why to many the Spirit is not preſent to the word, is when they are not preſent to the word through their ſottiſh careleſneſs.

Secondly, it muſt not be thought that the concurrence of the word and ſpirit, is as it were natural, neceſſary and inſeparable, but voluntary and arbitrary in the will and good pleaſure of God, to ſuch as heartily pray for it, for themſelves and others: hence the Church of Chriſt prayeth before Sermons for the illuminations and power of the Spirit to come with the word: Another caſe then where the Spirit is not co-working with the word many times, is when it was not duly and diligently asked.

Thirdly, there are men that are paſt grace, to whom the Spirit is not preſent with the word, ſuch as for their former neglect and contempt of the time of their viſitation, when God did call them, are now given up to blindneſs and hardneſs, and have the light of the Spirit, and the dew of grace, held back from that word which is preached in their hearing by accident.

Fourthly, it muſt not be thought that the Spirit goes with the word, to work any grace in any perſon whatſoever, but according to the order of divine providence, who diſpenſeth his grace wiſely, which is thus to be declared: we are to diſtinguiſh the word that calleth, the perſons that are called, and the operation of the Spirit by the word: the word is either the Law or the Goſpel: The Law hath two parts, and ſo alſo hath the Goſpel; a Commandment and a Promiſe. 2. The perſons called by God in the Goſpel, are all manner of ſinners, but convicted, terrified, wounded, full of compunction and ſelf-condemnation, wrought

in them by the Spirit in the preaching of the Law, *Matth.* 11. 28. 3. The operations of the Spirit upon theſe men by the miniſtry of the Goſpel, are

Firſt, to open their eyes, to ſee the marvelous light of Gods mercy to ſinners: of the infinite love of Chriſt in dying for ſinners: of the powerful gifts and graces, and aids of the holy ſpirit to help and relieve the impotency and miſery of ſinners; to the end, that by this light, this opinion may be begotten in them, that it is poſſible for them to be recovered.

Secondly, to pour into their hearts hope, or to ſtay them from deſperate ſinning or ſorrowing.

Thirdly, to inſpire the grace of prayer, at leaſt to wiſh or deſire, Oh that they might be ſo happy as to eſcape the wrath to come, and recover the love and favour of God!

Fourthly, to give them repentance, that is, to ſorrow for ſin paſt with a godly ſorrow, and to purpoſe to break off ſin, and to ceaſe from further offending God.

Fifthly, to work in them faith, that is, to run to Chriſt, and to caſt themſelves into the arms of his goodneſs and power to be ſaved by him.

Theſe graces, in this order, the holy ſpirit is preſent and ready to work by the Goſpel, upon a ſinner convicted, humbled, and prepared by the Law. And look what portion of power the Spirit had in the Law upon an unregenerate man to humble him, the ſame hath it in the Goſpel upon the humbled, to work in him hope; and him hoping, to win to wiſh and pray; and to him praying, to give repentance; to him repenting, to inſtill faith, and ſo to juſtifie him, being juſtified by faith.

Now think not that the Spirit is preſent in the preaching of the Law to an unregenerate man, to give him ſtrength to new obedience preſently, becauſe it is preſent then to convince and condemn his wickedneſs. The ſpirit is not preſent in the preaching of the Goſpel, to a man yet not penitent, to work in him peace, joy, love, though it be preſent to work theſe in the believer: for if it ſhould work theſe in him before faith, it ſhould work contrary to the word.

The Summe of all is this, The Spirit of God is annexed to his word for ſuch gifts and operations, as to which the hearer is

a fit diſpoſed ſubject: there is an order in the divine working: wherein there are things antecedent, preparatives to things ſubſequent; which antecedents if they found no place, and were not admitted, the ſubſequent are then ſuſpended. Hence is there ſo frequent and juſt ſeparation of the Spirit from the word by the great Paſtor of our ſouls, who walketh in the midſt of the Churches.

Thus much for the declaration of this point: for confirmation of it, I alledge all the Elogia of the word of God, as *Pſal.* 19. *The Law of the Lord is perfect, converting the ſoul*, &c. *Heb.* 4. 12. *The Word of God is quick and powerful*, Joh. 17. 17. *Sanctifie them by thy truth: thy word is the truth*, &c.

But that calling is the ſame, to them that obey not, as to them that obey, I ſhall urge theſe two places more, *Mat.* 22. 14. [*Many are called, but few are choſen*] here *many* are diſtributed into two ſorts; ſome that are called and not choſen, ſome that are called and alſo choſen: for theſe few choſen are a part of thoſe many [called] ſo that the whole many are put under one and the ſame calling, which calling is not by the outward word alone, for from that calling ariſe none choſen, therefore the calling was by the word and ſpirit common to both: and the few choſen excelled not in calling, but in ſomething elſe to wit, in obeying the calling, to come when others refuſed, or in coming worthily in a wedding garment, according to the parable.

The other place is, *Matth.* 12. 41. [*The men of Nineveh ſhall riſe up in judgement with this Generation, and ſhall condemn it*, &c.] from whence I reaſon thus, if *Jonas* preacht to the Ninivites without the ſpirit, how did they repent? if *Jeſus* preacht without the ſame ſpirit, how is he greater then *Jonas*? nay how is he equal in the power of preaching? and if they that diſobey be not equally called with them that obey, how can theſe riſe up in judgment againſt them? when their anſwer is ready, We had not the ſame calling with you; ours differed *toto genere*; you were partakers of an heavenly calling, we but of an earthly; you were called by the voice of God ſpeaking to your hearts, we but by the bare voyce of men ſpeaking to the ear: If God had moved and excited us, as much as he did you, we would have done as well as

you. But God will not give occasion for them thus to speak, for he will so effectually provide for all them that perish, that they shall have no excuse, *Rom.* 1. 20. & 2. 1.

Therefore I conclude that the distinction of outward and inward, of effectual and ineffectual calling are vain, for these reasons also.

First, because it giveth unworthily the name of calling to the bare outward preaching of the word, which may be a commanding, but not a [calling] a commanding as of the Law, but not a calling as of the Gospel; seeing that the word of the New Covenant comes to call men to repentance and faith, for their recovery, after notice taken of their impotency to rise again of themselves. It seems an insulting mock, and not a call, to say to sinners, Turne, repent, believe and live, unless there be some grace prepared for them, whereby they may be able to repent and believe.

Secondly, because it attributeth the effect of obeying the calling to the kinde of calling it self; as onely to one cause, to wit, the operation of the Spirit, as if many causes did not concur to produce one effect, and as if obedience to the calling of God were not an act of the will of man, under the ayd of the Spirit of God; as if the aid of the Spirit were never refused, nor the grace of God never received in vain. For though God be Almighty, and able to draw all second causes unto his part and side, yet he doth not use to disturbe or cross the nature of causes, nor the order of things, which himself hath established.

Thirdly, because this distinction makes Gods Covenant to differ from all Covenants in humane affaires; I mean, even that which is essential to a Covenant: for in a Covenant each party hath something to perform; but by this distinction, God is supposed both to provide infallibly to have the conditions fulfilled, and also to fulfil his own promises: whereas all that he undertakes for us, is to make the conditions possible, and not to be wanting in his help, so far as is needful for us.

CHAP.

CHAP. VI.

Concerning the question of two equally called.

WHen two persons are equally called, and one converteth, and the other not: (these both being supposed possible) who is it that puts the difference, God or man?

I answer, that 'tis man that puts the difference, and not God. I ground this answer, first, upon the righteous judgement of God, Because God judgeth not his own acts, but the acts of men: secondly, because every righteous judge findes a difference, and doth not make any between party and party.

Who put the difference between the Sacrifices of *Cain* and *Abel* but themselves? both alike instituted in religion by their father; God a true witness, testified of *Abels* gift, as better then *Cains*, Heb. 11. 4.

Who put the difference between *Pharaoh* and *Nebuchadnezzar*? as to their nature both were men, as to their dignity both were Kings; as to their cause, both held the people of God in captivity; as to their punishment, both were mildly admonished by chastisements: what then occasioned their different ends? nothing else, but that one of them sensible of Gods hand, groaned under the memory of his own iniquity; the other by his own free will fought against the most merciful verity of God.

Suppose two persons be equally tempted by the beauty of one fair body, whereof one yields to the temptation, the other perseveres what he was before; what else appears in these, but that only, that one would, and the other would not loose his chastity.

The difference between the Ninevites repenting at the preaching of *Jonas*, and of the Jews not repenting at the preaching of a greater then *Jonas*, if God put it, how shall they rise up in judgement and condemn these?

But that which makes it so horrible to pious ears, to say a man makes himself to differ from another, is the misunderstanding of that

that place 1 *Cor.*1.7. *Who made thee to differ?* as alſo they ſay, that many Abſurdities will follow upon this aſſertion.

Let us firſt examine this notable place of Saint *Paul*, and next thoſe Abſurdities ſo much urged.

1. We are here to note, that the Apoſtle ſpeaketh here of Eloquence, Knowledge, Tongues, and the like gifts; not of faith, charity, repentance, converſion, and the like; we muſt not think, that becauſe in immediate gifts man doth not put a difference, that therefore he in nothing makes himſelf to differ.

I will demonſtrate this by a Reaſon, why this text cannot be applyed to gifts neceſſary to Salvation.

Becauſe in them God wills not that difference that is between believers and unbelievers, under the word of faith; but would have all believe and obey the Goſpel: this difference offendeth and diſpleaſeth God, and it proceedeth as much from the diſobedience of him that believeth not, as from the obedience of him that believeth.

But of that part of the difference which is by diſobeying, God I trow is not the Author: For it is ſin and ſhame to him that wanteth faith, after the meane of faith afforded him, but no blame to him that ſpeaketh not with tongues, or propheſieth not; theſe were given ſuddenly and immediately, without labour or means, but faith and the reſt needful to ſalvation, had meanes by which God gave them: about which means men might uſe different diligence.

Being ſecure of this place of Saint *Paul*, I come to the Abſurdities which ſome ſay will follow, if man make himſelf to differ: they are theſe,

1. That the ſaints have no more to thank God for then the wicked.

2. That one man may glory againſt another, for that he hath done ſomething more then another did.

To the firſt I anſwer, For matter of thankfulneſs, that as grace is not therefore grace, becauſe it is given to one and denyed to another, but becauſe it is given to the unworthy (for grace were not the leſs but the greater, if it were given unto all) ſo my thanks are not therefore given to God becauſe he hath been merciful unto

to me more then to others, but becauſe he hath been merciful unto me unworthy; and my thanks are not diminiſhed becauſe many more are partakers with me in the ſame benefits, but greater, and ſhould have been yet greater, had more ſtill been partakers than are. This is a good rule for thankfulneſs: But take heed of Phariſees forme of thanks for graces, with compariſon to other folks, "Lord I thank thee, I am not like other men, or as this publican, &c. Indeed as ſome put the caſe of mankind like a company of Rebels, out of which the King chuſeth whom he pleaſeth to pardon, and executes the reſt with the ſword, Thoſe pardoned owe thankes for their pardon, more thanks for culling them out, that were like to the reſt in rebellion. But the Scripture puts not the caſe of mankinde ſo; but rather thus: God by the Goſpel as a King, mercifully proclaims a general pardon to all the Rebels in ſuch a County, upon condition that he that comes in and yields his ſword, and takes at the Kings Pavilion a ticket of his pardon, ſhall be free to go home and injoy the ſtate of a good Subject; but they that ſtand out and refuſe this grace, be after ſuch a day, purſued with fire and ſword. They that ſubmit, magnifie the amplitude of the Kings mercy, ſorrow for ſuch as ſtand out, and juſtifie his execution done upon ſtubborn and ungrateful Rebels. Mr. *Hobſon* (and others) think to win greater thanks to God, by amplifying his grace upon one conſideration of ſparing ſome ſimply, but with prejudice to his truth proclaimed to all. I think to win greater thanks to God by amplifying his grace upon another conſideration of ſparing all upon favourable conditions according to the Goſpel, the moſt wiſe comprehenſion of the grace, mercy, juſtice, and truth of the Almighty.

To the ſecond abſurditie I anſwer, For matter of glorying let this Rule ſtand firm, *Qui gloriatur, in Domino glorietur, Let him that gloriſth glory in the Lord*, or let him not glory at all. Remember again that the gifts of God are either immediate proceeding from himſelf alone, as prophecy, tongues, *&c.* or mediate, ſuch as proceed from Gods grace, and mans will together; of the immediate there is no glorying, I have already proved.

But for gifts mediate, as faith, repentance, and obedience, in any

any particular duty, they must be considered as *dona Dei*, and as *Debita à nobis*, as the gifts of God, and as our duties; as the gifts of God wrought in us by his grace, preventing, helping and strengthning us, there is no glorying of them neither but in the Lord: so St. *Paul* glorieth, 1 *Cor.* 15. 10. *Plus omnibus laboravi, I have laboured more then they all; yet not I, but the grace of God with me, which grace was not in vain*, Phil. 4. 13. *I have the Art both to abound and to want*, &c. *I am able to do all things, through Christ that strengthens me:* here glorying is excluded also, because I do not do, without being helped by grace: *though I preach the Gospel* (saith *Paul*) *I have nothing to glory of: for necessity is laid upon me, and woe is me if I preach not the Gospel:* So wo is me if I believe not the Gospel (may the hearer say) what matter of boasting is it, for a man to have kept himself from some detestable crime, whereinto another rusheth himself to hell? Yet I pray do not exclude all kinde of glorying, not that which Saint *Paul* names in 2 *Cor.* 1. 12. *The testimony of a good Conscience*, is some comfort and joy; he that wanteth that, hath an evil conscience: let Innocency wash her hands without a check of vain glory, let *Samuel* call witness of his integrity, and *Nehemiah* record his own good deeds, *Neh.* 5. 15. *The former Governors before me had been chargeable to the people; even their servants bare rule over them, but so did not I, because of the fear of the Lord.*

I answer yet further, whatsoever have been our endeavours and labours more then others, who is so voyd of piety and understanding, that doth not ascribe his good success unto God the fountain of all good, and the universal and principal cause of all happy events? the form of the Saints rejoycing therefore is thus conceived: —— *Not unto us O Lord, not unto us but to thy name be the glory*, this [*not unto us*] implies that something hath been done by us, and that mans corrupt heart is too ready to claim some glory to it self for it: but true wisdom and piety soon removeth it, and saith, *Not unto us O Lord, but unto thy name be glory.*

Neither truly should these poor things of the will of man, whether endeavour or labour, yielding or obeying have been once

named

named, the ſame day that Gods grace and works are named, had there not been a neceſſity compelling thereunto. They have compelled me, who under a colour of magnifying the grace of God, and of juſtly reproving thoſe that have been *adulatores Naturæ*, are turned themſelves *adulatores Gratiæ*. So far forth, that by them Satan ſeeketh to ſubvert the truth and righteouſneſs of God, and to extinguiſh and deſtroy all piety and religion in men, bringing into the world a ſtupid ſloth for ſome, a remorſleſs infidelity and impenitency for others; and an invincible deſperation and hardneſs for otherſome, being the natural off-ſpring of that Doctrine, that takes away all manner of will from men in matters of Salvation, that turns the general promiſes of the Goſpel into particular and private, that limits an eſpecial kinde of grace, which is onely effectual to a few ſecret ones by a direct decree, the reſt being left deſtitute of true grace, though they be called by the word of the Goſpel.

CHAP. VII.

Of Free will.

COncerning free will, I thought good to ſpeak a few words, and no more then I have great Antiquity for, beſides the word of God. The commands and threatnings of Almighty God in Scripture, whereby man is called upon and put in mind what God will have him do, moſt evidently doth declare that man hath free will, ſtill after the fall, as appears in ſuch places as theſe, *Be not overcome of evil*, Rom. 12. *Neglect not the grace that is in thee*, 1 Tim. 4. *Love not the World*, 1 Joh. 2. *If thou wilt enter into life, keep the commandments*, Matth. 19. Which undoubtedly ſhould be ſaid in vain, if there were no faculties or power left in man whereby he may (by the help of grace (if he will receive it when 'tis offered him) underſtand and obey Gods commandments.

This free will we may conveniently deſcribe thus, to be a certain power of the will, joyned with reaſon, whereby a reaſonable crea-

ture without constraint discerneth and willeth good and evil: but it willeth not acceptable good, except it be holpen by grace; but that which is evil it willeth of it self.

CHAP. III.

Concerning falling from Grace.

THat a man who is really and truly in the state of grace and salvation may fall, I will prove first by these two texts, *Matth.*24.13. and *Ezek.*18.22. the first hath the promise of salvation to him that continueth to the end: out of which I collect two things; First, that he to whom salvation is promised if he continue, is in the right in which he should continue, and is so ripe and fit for salvation, that if he but continue such, he shall be saved. 2. That he who is thus excited to continue, is presupposed possible to fall away, deny the faith, and imbrace this present world: the answer that some rest in is to no purpose, *i.e.* that means must be used in regard of our weakness; but in regard of Gods Election, and Christs intercession we cannot but stand; for if two pillars be strong enough to bear up such a house as *Sampson* was in with the Philistines, what need other supporter besides?

The second text, is that of *Ezek.*18.21,26,27. Which by no evasion can be avoided, if the comparison there between a righteous man and a wicked be well observed: for deny you in any wise that a righteous man can turne from his righteousness and die, and I will with the like reason deny that a wicked man may turne from his wickedness and live; and so we shall *solvere Scripturas*, make void the holy word of God: if a supposition putteth nothing in the one, it putteth nothing in the other; if it be ever seen that a wicked man turns from his wickedness and lives, then it may as well be seen that a righteous man turns from his righteousness and dies.

Let me adde this one Argument more, that the regenerate fallen into mortal sin is not then *filius Dei*. It is taken out of

1 *Joh.*

1 Joh. 3. 9. He that is born of God, doth not commit sin, for his seed remains within him, and he cannot sin, because he is born of God.

I shall here do two things at once, overthrow the strongest Arguments of my Opponents, and I shall retort the text unavoydably upon themselves, that is, by giving the true sence of that place. The scope of Saint *John* is not to prove that they that are born of God, cannot depart or change, from righteousness to sin, or that there cannot be a succession of these two; for this in the Apostles time was out of question: But his scope is to prove that these two cannot consist or stand together, (which the will of the flesh would fain have) to be born of God, and to commit (deadly) sin. They did admit for true, that he that had been the member of an Harlot, might by repentance become the member of Christ; and that the member of Christ might become the member of an Harlot, by falling into adultery: But that a man might be at once a member of an Harlot, and a member of Christ, that they denyed, these expelling one the other. If we have entertained Christ in the Inne of our hearts, we put the Devil to flight presently: if we sin, and by the gate of sin give entrance to the Devil, forthwith Christ departs; let them consider this, who defend *David* to be still born of God, when he stood guilty of Adultery and murther; But they count it ridiculous to say we be so often born of God, as we repent of sin: it is more lamentable to fall oft into such sins, then ridiculous to be often renewed by repentance; because in our natural birth we are born but once, therefore they will have it that in our Spiritual we are born but once: There is no necessity in this consequence: it should seem then that Saint *Paul* was not aware of this Argument, when he said, *Gal. 4. 19. My little Children, of whom I travel in birth again, until Christ be formed in you.*

This text of Saint *John*, may be understood with much ease, if we do but consider the acceptation of the word [*cannot*] there, *He that is born of God* [*cannot*] *sin*, rendring this Reason, *because he is born of God*; that is, He cannot lawfully, because in his new birth he had so solemnly engaged himself to Jesus Christ in Baptisme, that if he should now return to sin, he would be perjured and forsworn.

Like this is that of Saint *Paul*, Rom.6.2,3. *How ſhall we that are dead to ſin*, (that is, by Baptiſme) *live any longer therein?* not, how ſhall we [poſſibly] for 'twas poſſible, for he exhorts them *verſe* 12. not to let ſin reign in their mortal bodies. But how ſhall we [lawfully] ſince that you have covenanted againſt it, giving your ſelves up in Baptiſme to be dead to ſin, and to riſe out from thence unto newneſs of life? you ſhould do well to read this Chapter ſeriouſly, as to this point.

It is ordinary in our common locution, if we ſee a man doing that which is both unlawful, and which he hath vowed againſt, to ſay to him, it is more then you can do, meaning, with a good conſcience. Like this Saint *Paul* hath a ſaying, in 2 *Cor.* 13.8. *We can do nothing againſt the truth, but for the truth.* But for further ſatisfaction to my ingenuous Reader, I refer him to that famous and worthy work of Mr. *John Goodwin* of *London*, intituled *Redemption Redeemed*, in which not onely theſe Scriptures, but alſo all others that are uſually brought againſt the points now in controverſie, are moſt amply handled, and the truth evinced beyond all exception.

CHAP. IX.

Concerning Foreknowledge in God.

THere be many that by fore-knowledge will needs underſtand approbation and love, rather then knowledge properly taken: but that cannot be, becauſe then the Apoſtle *Paul* and *Peters* difference between fore-knowledge, and to predeſtinate, to fore-know, and to Elect, would be quite taken away. But if any ſhould contend to have it ſo notwithſtanding, I will fetch a poor Almanack, to wipe away this gloſs by the common uſe of the word Prognoſtication.

Therefore though God approveth not, yet he fore-ſees all things, or rather ſees them as preſent to him.

Which fore-knowledge, or knowledge, doth not lay a neceſſity upon the things ſo to be: for the very nature of knowledge doth

doth not imply a neceſſity that the thing muſt, but a certainty that it will be: as for example: When I ſee a man walk, and at the ſame time ſee the ſun ſhine, I ſee the firſt as voluntary, and the ſecond as natural: and though at the inſtant that I ſee both done, there is a neceſſity that they be done, (or elſe I could not ſee them when I do) yet before they were done, there was a neceſſity but of onely one (*i.e.* the ſun ſhining) but none at all of the other (*i.e.* of the mans walking) the ſun could not but ſhine, being a natural agent; the man might not have walked, being a voluntary one: upon which it followes, There is a twofold neceſſity, one abſolute, the other on ſuppoſition: the abſolute is that by which a thing moves when 'tis forced, the Suppoſitive is that by which a man ſhall be damned, if he die impenitent: the latter of theſe (though not the firſt) doth mighty well conſiſt with the liberty of mans will, and Gods conditional decrees.

I am now writing, and God foreſaw that I am writing; yet it followes not that I muſt needs write, for I can chuſe. What God fore-ſees will be, will certainly come to paſſe; but it will come to paſs ſo as he foreſaw it, that is, I will do it of choiſe.

If all things are preſent to God (as indeed they are) his foreſight muſt needs be all one with our ſight. As therefore when I ſee a man dance as he pleaſes, it is neceſſary that he doth what I ſee he doth: but yet my looking on doth not make it neceſſary; for, that a thing may be certain in reſpect of its event, and yet not neceſſary in reſpect of its cauſe, is no news at all to a conſidering perſon, who will but duly diſtinguiſh Gods Omniſcience from his Omnipotence.

They that make the fore-knowledge of God to be the cauſe of all future events, muſt needs father all the wickedneſs in the world upon him, for he fore-knowes the evil as well as the good, he fore-knew that *Adam* would fall, that the Jews would crucifie Chriſt, that *Judas* would betray him, with all other wickedneſs in other men: but his fore-knowledge did not cauſe them to do it, for they were voluntary agents, or elſe could not be ſaid wickedly to have done what they did do.

Queries on the universal love of God to all mankinde.

1. IF Christ died not for all, what ground hath any man to believe he dyed for him?

2. How can God be said to be just, in case he condemns those persons for whom Christ never died?

3. How can remission of sins be preached to those for whom Christ never died?

4. Whether do men perish because Christ died not, or because they believed not? if because Christ died not, it is not their unbelief which destroyes them: but they perish because Christ never died for them, or because there is no Christ for them to believe in.

5. If Christ did not die for all, wherefore do they exhort all to repentance, and call upon all men to believe? or would you make some men believe and so be saved, which Christ never died for?

6. Whether hath not Christ given out a power or ability to all men, to believe on him?

7. Whether the fault be in Christ or in the Creature, that the Creature is not saved? if the fault be not in Christ that the Creature is not saved, then, whether hath not Christ given out a power or ability to believe?

8. Whether unbelief be the condemning sin? if unbelief be the condemning sin, and sinners be condemned for not believing which never had a power to believe, where then is the fault?

9. whether God hath not appointed all to be saved, with this proviso or condition, if they believe?

10. Whether was not *Adam* in a state of grace before his fall? which if so, whether did not *Adam* fall from grace, and we in him?

11. What is the state of infants by generation from *Adam*? whether are they in a state of salvation, or in a state of damnation?

12. If

12. If infants are in a ſtate of ſalvation, whether do they fall from that ſtate when they come to act?

13. If the elect can never fall from their election by diſobeying the Scripture, no more then the reprobate can be ſaved by obeying them; to what purpoſe is the Scripture ſet forth?

14. Whoſe names they are that are written in the book of life, whether be they the Elect's or the reprobate's? if the elect's, whether they ſhall not be blotted out, if they adde or diminiſh from the word of God?

Theſe Abſurdities will unavoydably fall on thoſe which deny Chriſts death for all.

1. IF Chriſt died but for ſome of the ſons of men, then the devel deſtroyes not thoſe men for whom Chriſt died not, but they periſh for want of Chriſt, and ſhould ſo periſh if there were no devil to devour them; contrary to this Scripture, 1 *Pet.* 1.8.

2. If Chriſt died not for all men, then deſpaire is no ſin in them who periſh through it, ſeeing there is nothing for them to believe in unto ſalvation for whom Chriſt died not.

3. If Chriſt died not for all men, then I think it were a ſin for ſome men to believe he died for them, becauſe they ſhould believe a lie, if they ſhould believe that Chriſt dyed for them; ſeeing he did not, if they ſpeak true which ſay he died not for all.

4. If there were ſome perſons for whom Chriſt died not, ſuch perſons ſhould be exempted or freed from the condemnation of unbelief, or treading underfoot the blood of the Covenant by which they were ſanctified, if it were true that Chriſt had not once died for them: for how can that man crucifie Chriſt afreſh, or tread underfoot the blood by which he was ſanctified, for whom no Chriſt died, or no blood was ſhed, if they ſay true that ſay, Chriſt died not for all?

5. If Chriſt died not for all, Satan in perſwading people that Chriſt died not for them, doth not evil, if that be true that Chriſt died

died not for them, and therein he were no deceiver, but rather perswades them to that which is truth, if Christ died not for all, as they say.

6. If Christ died not for all men, then it were no heresie for to teach some men to deny that Christ bought them, contrary to that Scripture 2 *Pet.* 2. 1. who said, *Some men bring in damnable heresies, even denying the Lord that bought them, bringing on themselves swift destruction:* But it is impossible for him who Christ died not for, to deny the Lord that bought him, or to be a heretick in so doing, if Christ bought him not.

7. If there be some whom Christ died not for, it is an error for them to believe that Christ died for them, which say they he died not for.

8. If Christ died not for all men, then some men for whom Christ died not do believe a truth, in believing that Christ died not for them, which were a blasphemy to say.

9. If Christ died not for all men, then some men shall be damned in hell for not believing that which is not truth, because some men shall be damned in hell for not believing that Christ dyed for them: yet some say that it is not truth that Christ died for them, and so shall be damned in hell for not believing a lie.

10. If Christ died not for all men, then their damnation is not to be ascribed to their not believing, but to Christ not dying for them: which is contrary to these Scriptures, *Joh.* 3. 18, 36.

FINIS.